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ART. I.—*Ancient and Modern Malta: containing a Description of the Ports and Cities of the Islands of Malta and Goza, together with the Monuments of Antiquity still remaining, the different Governments to which they have been subjected, their Trade and Finances: as also, the History of the Knights of St. John of Jerusalem, from their first Establishment in Malta till the Beginning of the 19th Century: with a particular Account of the Events which preceded and attended its Capture by the French and Conquest by the English. By Louis de Boisgelin, Knight of Malta. With an Appendix, containing a Number of authentic State-Papers and other Documents, a Chart of the Islands, Views, Portraits, Antiques, &c. 3 Vols. 4to. 4l. 4s. Boards. Robinsons. 1804.*

MALTA, as the ostensible cause of the renewal of a war more than usually vindictive, and carried on with acrimony unknown in modern times, has become an object of no little importance to those who knew not that ancient history or fiction had, in the opinion of some authors, placed here the enchanting Calypso, or that hence the viper which St. Paul shook from his hand without injury, drew its origin. In fact, as we had formerly occasion to observe, Malta had no appropriate place in the geographical systems, till it was indebted to a British act of parliament for its becoming a portion of Europe. In the artificial arrangements, it did not claim a place in either Europe or Africa, though insulated between both: its connexion with Sicily was more striking than with the opposite continent.

The author of these splendid and interesting volumes was strongly impressed with the advantageous situation of Malta, previous to the signature of the definitive treaty; and under these impressions compiled the present work. The advertisement was written while the disappointment he felt at its resig-

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nation was still fresh, and probably printed before the return of war again changed the system of politics. The opinions are consequently better adapted to the present circumstances, than to the doubtful period of suspended hostilities.

‘At a time when Malta makes so conspicuous a figure on the political scene of Europe, in the midst of the numerous governments overturned by the most astonishing revolution which has hitherto been recorded in the annals of history, I have been induced to believe that it would be both useful and entertaining to comprise in one single work every thing most deserving notice relative to that celebrated island, now become an object of universal attention; to add all those circumstances which timidity and a mistaken idea of politics have hitherto concealed in all the modern histories of Malta; to throw a light on those events which have been misrepresented by premeditated malice, or ill explained through inattention; and to lay before the world all that has been passed over in silence, either from a degree of ignorance scarcely pardonable in an author, or from motives of self-interest still more culpable.’ Vol. i. Pref. p. i.

The work is divided into two parts; the first comprising a geographical description of the island, with the remaining monuments; its government, administration, natural history, trade, and finances;—the second, the history of the knights of Malta, from the time of their departure from Rhodes, to the end of the last century.

‘A principal part of my design in the following work has been, to give to the world an exact relation of the cruel catastrophe of Malta, unfold the guilt and atrocious injustice of the most dangerous government hitherto known; and prove, that the order of Malta has for years past distinguished itself for piety and military exploits in as illustrious a manner as during the most renowned ages of ancient chivalry.’ Vol. i. Pref. p. iii.

At the end of the preface we find a very full and interesting catalogue of the works written on ‘Malta and the knights of St. John of Jerusalem, methodically arranged, according to the order preserved in the table of contents.’

The isle of Malta, according to M. De Boisgelin, was the ancient Hyperia, or Ogygia, peopled by the Phæacians, who brought to it their own religion, together with the gods of Egypt and Persia. Much of this is hypothetical: the only clear ray which penetrates the gloom of antiquity is the possession of this island by the Greeks, with the contests between them and the Carthaginians for the quiet undisputed dominion of Malta, which afterwards yielded to the superior power of Rome. The Tyrian Hercules, and his emblems, show the source of the original inhabitants; or they may have been derived from the Carthaginians. Yet Melkartos, the ancient name of Hercules, does not, if we recollect rightly, occur in any Carthaginian inscription or medal;

so that the Tyrians, whose commercial exertions were most conspicuous in the early ages, may have taken possession of this very convenient mart. It followed some of the divided possessions of the Roman empire during its decline, and was given by Charles V. to the order of St. John. In the hands of a powerful monarch, it might have been employed in harassing his successors; and, at that distance, its importance, he thought, might not be properly appreciated. A short account of the different antiquities found at Malta and Goza is subjoined.

The ensuing description of these islands we need not follow closely, as we have already given an outline of their geographical situation and forms; but shall select an account of the famous catacombs.—

\* The catacombs in the Old City have always been celebrated; and, indeed, with the greatest justice. They are very extensive: and contain streets in all directions; which are formed with such a degree of regularity, that the title of Subterraneous City has been given to this place. Many of the different passages have been walled up, lest the curious spectator should lose himself in such a labyrinth. The entrance communicates to a house belonging to M. Pietro Greco, rector of the college (see Houël); from whence the descent is about eight or nine feet by a staircase three feet wide, leading to a kind of gallery, extremely narrow, and containing sepulchres of different sizes; some proportionably formed for infants, placed in different recesses on each side. These corridors are extremely irregular, divided into several passages, which branch out in various directions, and form apartments very much in the same style as the first, only more or less large, but all equally full of tombs. The roof or ceiling of one of these halls appearing to want support, a group of fluted pillars has been erected; but without either strength, taste, or regularity! —These catacombs are about twelve or fifteen feet below the surface of the rock in which they are cut. The stone is soft and porous, consequently subject to be easily penetrated by water: in order, therefore, to prevent the ill effects of such filtration, small gutters or trenches were made at the bottom of the lateral parts of the galleries; which were covered over in a manner for any person to walk upon them, and served as conduits for the different streams of water which met together, and were afterwards lost in places made purposely to receive them. By such means these caverns were kept perfectly dry, and were not dangerous to those who were forced to take shelter in them: the bodies were likewise easily let down for interment. The stone from which these catacombs were dug is of so soft a nature, that vegetables and shrubs grow in it. The roots of many of the latter, in the upper surface, have pierced through the rock, without splitting it: these appear to grow naturally, even to the height of twelve or fifteen feet; and are two, three, (sometimes more) lines in diameter. It is remarkable that the roots of the shrubs thus growing in the heart of the rock should be as large as if exposed to the open air; for it is natural to suppose that so confined a situation would impede their growth.—These catacombs are infinitely superior

to those at Naples, which are merely excavations made at different times for procuring stone for building.' Vol. i. p. 26.

The island of Goza does not produce sufficient corn for its own consumption; not from a deficiency of fertility, but probably from its greater attention to cotton. The air of Goza is wholesome, and the prospects varied and pleasing. The Giants' Tower, in this island, is a vast irregular building, which our author attributes to the original inhabitants. The Greeks sought to please by elegance and proportion, never to astonish by a savage magnificence; and the same effect is still further from the Roman style.—The water-spout produced in this island by the attempts of a projector of salt-works, is an interesting and singular phenomenon. The sea penetrated under some part of the island, and the projector thought to turn it into his salt-pits by boring down into the grotto. The effect was a *jet-d'eau*, from the weight of water thus confined in every part except at the superior aperture, which destroyed the neighbouring herbage. When the cylindrical cavity was filled with stones, to prevent this inconvenience, the compression of the air produced explosions which destroyed or expelled the stones employed to stop it; and the inhabitants now live in the terrors of alternate explosions or destructive water-spouts.

The description of the mushroom rock, and its production, the *fungus Melitensis*, is curious. It is not, however, strictly a mushroom, but a parasitic plant, growing on some of the larger vegetables of this coast. It is of the class *monæcia*, and the order *monandria*; it is very astringent, and used in diseases which require a medicine of this class.—It is not easy to understand the phenomenon mentioned in the following passage.

'From this place to Port St. Paul the rocks are less high, and broken in several places: they likewise continue the same as far as Port Miggiano; and on that coast of the island may be easily destroyed, in consequence of their having been considerably wasted by the force of the waves. There is an evident proof of this in a rock called *Sasso di san Paolo*; a quarter of which, of about two thirds of a fathom in thickness, is now at some distance from Port Miggiano. It has been detached from the highest part of the coast, and in falling rested on some stones of the same nature, and there remains, at the height of only seven or eight feet above the surface of the sea. This fragment constantly distils water from the lower and most pointed part, and it is very evident that the drops from this porous stone are caused by the vapours it continually absorbs; the weight of which, in their condensed state, naturally forces a passage through the bottom of the rock.' Vol. i. p. 76.

The manners and the poetry of the Maltese are the next subjects of our author's attention. The Maltese are evidently of African origin; and are industrious, active, economical, and courageous as well as expert sailors; but mercenary,



passionate, vindictive, jealous, and dishonest. Their conduct reminds the traveller of the Punic faith. The manners of the Maltese do not show any striking marks of a peculiar origin, but seem to have been collected from different colonists or conquerors. Many of the old customs are now abolished, and they have yielded with respectful gratitude to those of the knights from whom they have experienced protection and defence. The language of Malta is a *patois* with some Punic words; but our author thinks that there is no foundation for considering it as a remain of the ancient Punic; or that by its assistance Phœnician inscriptions can be deciphered. The Maltese has no alphabet, and no written characters. Those of the Arabic, which the inhabitants adopted while under the dominion of the Arabs, are now wholly forgotten; nor does it appear that many Arabian words remain. Their ancient poetry is bold and metaphorical, as of eastern origin: the modern, approaching the Italian, is more tame, 'without either originality of style, or liveliness of expression.'

Malta is not naturally a fertile country. The vegetable mould but slightly covers the rock, and the soil is sometimes wholly artificial; but the rock retains water, and keeps the earth moist. The fertility is, consequently, in many parts astonishing; and, under the mild government of the knights, population increased in a wonderful degree. In 1798, Malta and Goza contained 24,000 inhabitants. The same space which in Iceland supports one man, in Norway three, in Spain sixty-three, in England and France 152, supports in Malta 1103. Cotton is the chief article of exportation; and from the years 1788 to 1798 the average annual exportation amounted to 125,000 pounds sterling. Many other articles were exported; but they were obliged to import corn, cloth, wood, wine, oil, brandy, &c. The corn raised in Malta will not furnish more than one third of the inhabitants with bread. The quantity of wheat imported, alone, amounted to near four millions of French livres (near one hundred and seventy thousand pounds sterling); so that, without the order, or a sovereign who could in expenditure supply their place, Malta must soon be impoverished and depopulated.

Réaumur's thermometer is in this island from twenty-five to twenty-eight degrees during summer; and in winter seldom lower than eight degrees below the freezing point. A north or north-west wind produces cold—a south wind, heat. The danger of the latter arises from its having passed over the burning sands of Africa; but it seldom continues above three or four days, and is then succeeded by a calm, during which the heat is very oppressive. The three islands are composed wholly of calcareous rocks, in different forms, with

a little clay in the interstices. M. De Boisgelin feels a difficulty in accounting for the formation of this clay; but his anxiety may cease, since we know not its source in any situation. It is very probably not a primitive earth.

The geographical relations of Malta we have already noticed, and pointed out the precipitous cliffs on the south, with the harbours, from which its chief value is derived, on the north. M. De Boisgelin draws the same conclusion from this fact which we have drawn—*viz.* that it was once a part of the African continent, and separated by some current in a direction from the west. The gullies must, he thinks, have been produced by some continental rivers, since none equal to such an effect are now found on the island, and the torrents from the rains are inconsiderable. Our author seems willing to press into his service earthquakes and volcanoes; but of these there are scarcely any traces:—they are convenient instruments, when any considerable changes are to be accounted for. The fossils of Malta are of the calcareous kind, in which the *débris* of numerous shell-fishes, and the harder parts of marine or amphibious animals, are intermixed. These seem to have made little impression on our author's system, though we may ask whether they do not as strongly prove this island to have risen from the sea, as the other appearances show that it was once a part of the continent. The earthquakes will serve either purpose. The *terra Melitensis* is a kind of clay, and has been esteemed a cordial and sudorific. It is very probably a demulcent, sheathing abraded surfaces, to which it is applied. Another kind of earth is calcareous, resembling the *kaolin* of China. Two lists of the Maltese plants are subjoined, from Cavallini and Forskal, with two others of the rarest vegetables in this island; and a particular account of the process of caprification, which we have often had occasion to notice, is inserted. Forskal's list of fishes is also copied: but, of the few insects in this island, one only is particularly described—*viz.* the mining caterpillar of the chevalier De Riville.

The second book treats of the constitution and finances of the order of Malta. This, however, like many other respectable institutions, is now at an end. If the Maltese be the losers, the consequence is still inevitable; and if they have owed so much to the order as M. De Boisgelin contends, their punishment is a just retribution for their late treachery.—Will Bonaparte restore the sovereignty of the knights? Has he restored the government of any one country which he has betrayed, or which has betrayed itself? Can England, can Russia, restore it? Should they replace their enemies, who will again open the door to the treacherous invader?—This minuter history of the constitution and finances of the order it is of importance to preserve; but, as

now no more, and of a nature so minute and miscellaneous as not to admit of an abstract, we must refer the reader for the particulars to the work itself.

The second and third volumes contain the history of Malta during the dominion of the order. The objects of its institution, and the outline of its history, are sufficiently known; nor need we now analyse a series of events often described, whose interest, at least in the earlier periods, is lessened by distance, and the little connexion they possess with the political relations of this kingdom. M. De Boisgelin's narrative is clear and elegant; his accuracy and attention unimpeachable; and the general historian will always recur to these volumes with confidence and satisfaction. We regret, however, that he has not more minutely and frequently quoted his authorities, and regularly placed the dates in the margin. The famous siege is described, with spirit, from Vertot; and our author defends his accuracy; declaring that he could produce authorities for every event. It is recorded, that, when materials were sent him, he replied that his siege was finished. This is explained, not, as usual, on the supposition that the whole narrative was fictitious, but that the materials offered did not relate to the events, but to the martial prowess of individual knights, from whom those who offered assistance drew their origin, and which their successors wished to record.

As we approach modern æras, the history becomes truly interesting; and the generous, the speedy, the gratuitous and ample relief granted to the unfortunate sufferers in Sicily and Calabria, reflects the highest credit on the humanity and liberality of the order. In France, in the frantic and levelling moments of the race that then bore sway, the order was soon an object of its jealousy and avarice, as it was composed of nobility and rich proprietors. Many of the knights had also returned to Malta: they were consequently emigrants—to be plundered and murdered. The assembly soon planned more direct attacks; and the feelings of the order, so highly honourable to them, ought not to be concealed.—

‘Notwithstanding all these persecutions, Malta preserved a perfect neutrality. It never declared war; and the grand-master only protested in common with other sovereigns against the horrid cruelties which at that time dishonoured France. Sixty French vessels, richly laden, remained during almost the whole of the winter of 1793 in the port of Malta. The grand-master was advised to seize upon them; but he only answered, “that the order was instituted to suffer injustice, not to revenge it.” Vol. iii. p. 32.

M. De Boisgelin gives a clear and consistent narrative of the proceedings of the national assembly and the directory. Bonaparte demanded admission as an ally, to supply his fleet with water,

and to land his troops. If any thing could add to the former infamy of those who gave the orders, and who executed them, this must form the glaring addition of the most consummate treachery and falsehood. When admission was refused, the same game which had been played in Switzerland, here commenced—*intra muros peccatur et extra*. Posts were yielded without a blow; and the Maltese, alarmed by reports of doubtful and disguised treachery, knew not whom to trust. They yielded to the assumed candour of their invaders, and were severely punished—for the French, as in every other instance, plundered and oppressed friend and foe: nor is a stronger evidence necessary, than that of one of the apostate knights. Our author traces the system of treachery minutely in all its branches, concealing only the names of those renegadoes who have not betrayed themselves. The Maltese have expiated their faults, so far as it was in their power, by their subsequent exertions. Their own spirited defence shows that they were worthy of a better fate than that of French domination.

The Appendix contains many important documents; and among these we find an account of the plates, and of the authorities from whence they are drawn.

The map is an excellent one; and we perceive—what might have been otherwise suspected—that the channel between Malta and Sicily is shallow. The other plates represent some of the most distinguished personages of the order; the costume; various antiquities; a bird's-eye view of Malta and Messina; a view of the rock which contains the supposed grotto of Calypso, with the interior of the catacombs, &c. The subjects are well chosen, but the plates are not executed with equal care and elegance: many are mezzotintos alone. On the whole, we have found these volumes highly interesting. They are not the meteor of a night, but will claim a place wherever solid and judicious information shall be sought.

ART. II.—*Public Characters of 1803-1804.* 8vo. 10s. 6d. Boards. Phillips. 1804.

FIVE volumes of this work have appeared, executed with vigilance more or less alive, with impartiality unequally exerted. The degree of attention must be variable, as the interest is differently felt; for it requires no great sagacity to perceive that the source of information is often *almost* at home: the impartiality is unequal, partly from the same cause, but, above all, from the political tendency of the subject. We still see a bias to one point; but, as the stream runs, it refines: this bias is less in the later than in the earlier volumes. Yet the title of 'Public Characters' begins to be a misnomer. From the titular distinc-

tions of these characters, indeed, they are public; but the degree of publicity, which from their talents or their peculiar exertions they have attained, is not always considerable. This remark, in part suggested by the volume before us, is more strikingly illustrated by the contents of that just advertised. The authors appear to sink in the scale of public life; and we know not to what they may descend: there are *public* characters in a very low rank. Those whose lives form the subject of the present volume are, Sir Robert Peel—Admiral Cornwallis—Dr. Kipling—General Medows—Mr. Almon—General Simcoe—Lord Ellenborough—the Marquis of Buckingham—the Earl Temple—the Right Hon. Thomas Grenville—Lord Grenville—General Fawcett—the Duke of Queensborough—the Margravine of Anspach—General Dundas—Mr. Richard Gough—the Earl of Carlisle—the Bishop of Gloucester—Lady Hamilton—General Paoli—Mr. Braham—Mr. Angerstein—Mr. Pye—the Earl of Westmoreland—the Marquis Wellesley—the Bishop of Bangor—the Duke of Northumberland—General Vallancey—Lord Cathcart—Lord Frankfort—General Urquhart—Major Rennel—Dr. Knox—the Bishop of Oxford—Miss Seward—the Bishop of Meath.

The introduction to the life of sir Robert Peel is in many respects appropriate; and the sentiments are in general just: yet we fear that daily experience has *not* always 'proved the fidelity of the picture' displayed in these volumes.

'An author of great celebrity has observed, that if the actions of private life were oftener detailed, they would profit the generality of society more than the splendid exploits of heroes, which they can seldom appreciate, and perhaps never hope to imitate. To bring before the tribunal of the public its benefactors, who have contributed to promote the prosperity of their country, to enlarge the sum of human happiness, in the field, in the senate, or in the sciences, is the delightful province of the biographer. And although it be no less his *duty* to hold up to public abhorrence, as beacons stationed to warn the mariner of danger, those who have raised for themselves monuments of infamy; yet so ungrateful is the task, that rather than fix his eye on the dark shade with the intense-ness necessary to the investigation of character, he not unfrequently consigns them, from motives of pure charity, to oblivion.

'The attempt to delineate *living characters*, and to appreciate their talents and labours, is attended with fewer difficulties than is usually imagined: for although the passions of hope and fear may sometimes warp the judgment, yet prejudice cannot very much distort, or panegyric embellish the portrait, while the original is every day before the eye of the public, proving the fidelity, or impeaching the integrity of the painter.' p. 1.

We would add an additional recommendation of these living portraits, and remark, that not only 'the mirror held up to nature,' reflecting the 'very image of the time,' is interesting, by



affording salutary examples of imitation, or beacons to guard against infamy; but that even these glossy tales—for such the biography of persons yet living must sometimes necessarily be—may become occasionally useful, by provoking a comparison between the original and the pretended resemblance.

The life of sir Robert Peel is exactly such as we would wish to hold up to public view. Not inviting universal attention by actions calculated to dazzle from their splendor, but commanding esteem by conduct the most respectable, and exertions the most truly humane and patriotic, we follow him with interest in his gradual progress to fame and opulence. In a vast extensive concern as a cotton-manufacturer, he has added to the riches of the nation as well as his own; and the prosperity of England does not rest on its woollen manufactures only. If, however, we be rightly informed, the cotton-manufacture is at a still higher pitch of prosperity than even the biographer represents it.

The life of admiral Cornwallis, which follows, is introduced by some remarks on the naval history of this country; and it leads us to observe, that these adventitious discussions are perhaps too numerous in the volume before us. Though introduced in general with propriety, and sometimes executed with ability, yet we occasionally feel them to be impediments to our progress; and, in this instance, the author does not seize the appropriate distinction between modern and ancient naval armaments—the *mille carinae* of the Grecian army before Troy; the 240 sail of one of our Edwards, with which he conquered 400 French ships; and the 36 sail of the *line*, with which lord Howe sailed to relieve Gibraltar in opposition to the combined fleets of 50 sail. Lord Cornwallis ranks high in naval annals, and perhaps is only second in history to lord Howe. His life seems to be written *con amore*, with the enthusiasm of friendship; yet it is not varnished with the artificial daubing which conceals the likeness. Details, by far too extensive, of naval history and naval war, are however admitted.

A decent life, apparently from good information, of Dr. Kipling, dean of Peterborough, is followed by a fuller and more panegyric biography of general sir W. Medows. The narrative is full, and seemingly correct. The general's conduct in every part of his career calls forth, and we think justly, the author's acclamations. The event in India, the result of a little error, which would never have stained a life so truly brilliant and honourable, and which should not have been felt so severely, is passed over too slightly. We *know* that it cast a gloom on the whole army, which the submission of Tippoo, and the surrender of half his dominions, could not dissipate; and the victory would have been thought dearly purchased, had the event been fatal.

The life of Mr. Almon is pleasingly written; and we hover with pleasure round the scenes of political warfare that once so greatly interested us. Mr. Almon was on an intimate footing with lord Temple, known to lord Chatham, the familiar friend of that junto of wits and turbulent demagogues headed by John Wilkes—of whom we must soon again speak at length: yet in Mr. Almon's life of lord Chatham we could find little political acumen, few anecdotes not repeated *ad fastidium usque*; and we are confident that he was mistaken in the author of Junius's Letters, whom Mr. Woodfall knew no better than himself. At this moment, unless the author be alive, there is only one man acquainted with the secret; and he is too deep a politician to whisper it.

The life of general Simcoe, which follows, contains some errors, mixed with information apparently authentic. The general was not, we believe, born in Devonshire; and his age seems to be mistaken. To his other qualities, due attention is paid; and he is justly celebrated for honour, liberality, and courage; for professional abilities of the highest order; and for extensive acquisitions in classical learning and other branches of science. He could not have served '*under* general Tarleton,' who was not in the army when general Simcoe commanded a company, and who, only by the accident of the latter being taken a prisoner, gained rank over him. He could scarcely have served *under* lord Moira, as they were, we believe, in different parts of the continent. General Simcoe has also never been employed in disciplining the army of reserve in the western district. What relates to his conduct as governor of Upper Canada is ample, and appears to be accurate; and the eulogium on his general character will, we apprehend, be confirmed by all who have the honour of his acquaintance.

Of lord Ellenborough the account is full, and probably correct. We hear however, with regret, that he was a special pleader. Neither in law nor medicine can an education of this kind, which confines the mind to a narrow routine, be expected to produce great and scientific views;—as well may a race-horse be trained in a mill. We shall select the following anecdote, which, from the circumstances and situation of the parties, seems to us highly interesting.

'After he had been called to the bar, Mr. Law went the northern circuit, most probably on account of the advantages which he expected to derive from the influence of his father, the bishop of Carlisle. At this period, the principal causes were in the hands of Messrs. Wallace and Lee, men so distinguished, that the young lawyers could aspire to their practice only after they had declined it. Among the junior counsel were lord Auckland, lord Eldon, and lord Alvanley. Lord Auckland soon abdicated the profession of the law for politics; lord Alvanley was induced, by the prospect of

greater advantage, to remove to the chancery bar ; while lord Eldon and lord Ellenborough remained to divide between them the rich harvest of that field, which the advancement of their great predecessors soon left open to them.

‘ Wallace was a native of Cumberland, and began the profession of the law as an attorney’s clerk : his circumstances are indeed said to have been so low, that he could not have paid the sum which is now required from attorneys before they can be enrolled. Thus a regulation, one of whose objects is to exclude improper members from this department, would have deprived the profession of one of its greatest ornaments. His abilities gradually developed themselves. He had the happiness of feeling himself rising during the whole of his life, and of knowing that his success was the reward of that ability and perseverance with which he had contended against extraordinary difficulties. At Westminster he was constantly opposed to Dunning ; and, although inferior to his great rival in genius and attainments, he maintained his ground by the extent and accuracy of his legal knowledge, and by the vigour and industry which he displayed on all occasions. When his constitution had been worn out by age and fatigues, he was advised by his physicians to seek benefit from the air of Devonshire. At an inn he met with Dunning, who, in a still more desperate state, was trying the same experiment for the restoration of his health ; and these men, who had long acted together in the most busy and laborious scenes of life, again contemplated each other, at a moment when they expected a speedy termination to all their pursuits. The interview must have been melancholy and affecting : Dunning died shortly after it took place, and Wallace did not long survive him ! ’ p. 154.

The character of lord Ellenborough’s oratory merits also distinguished notice.

‘ At the bar and in the house of commons lord Ellenborough was the same man. He transferred from the questions of law to those of politics the copiousness of matter, as well as the energy of thought and language, by which he had always been distinguished. He likewise not unfrequently displayed in the course of debate, that irritability and warmth of temper which characterized him as a pleader. Unlike Mr. Erskine, who, while he reigns at the bar, maintains but a secondary character in the house of commons, Mr. Law always stood forward in the first rank, and never appeared inferior to the great reputation he had acquired. This difference cannot be resolved into that species of eloquence which Mr. Erskine has cultivated. In his speaking there is nothing of that which is peculiar to the bar. His subtilty, his wit, that rich colouring of sentiment and diction, which distinguishes his pleadings from all others, might be applied with equal felicity to every subject of discussion.

‘ Concerning the character of lord Ellenborough’s eloquence, it may be observed in general, that he appears to aim more at strength than at elegance. There is nothing, however, in the occasional roughness and negligence of his sentences which does not consist with delicacy of taste and refinement of knowledge. To him may be applied what Cicero observes of the great Roman orator Antonius,

"Verba ipsa non illa quidem elegantissimo sermone : itaque diligenter loquendi laude caruit, neque tamen est admodum inquinatè locutus."

"His words were not selected according to the most elegant models of style ; he therefore could not claim the honour of speaking eloquently ; yet his language was not disagreeably coarse."

"His faults seem to belong to a mind too highly occupied to avoid them ; and, perhaps, if he had been more studied and graceful, his hearers would be less at leisure to receive the full force of those masculine ideas which constitute the distinguishing virtues of his speeches : The poignancy of his invectives has seldom been equalled, and it established a salutary dread among his brethren at the bar, which has since been extended to the members of the two houses, with whom he has had occasion to contend. The gravity and solemnity of his manner was best suited to important causes, but he shewed himself able to treat light matters with gaiety and wit ; while at the same time it appeared more natural to him to be dignified than trifling." p. 164.

Lord Ellenborough has, like sir William Blackstone, been accused of differing on the bench from his decisions as a barrister ; and it has been pointedly said, that 'lord Ellenborough did not recollect what *Law* was.' Of this, however, as in general of every thing most remotely differing from panegyric, we find no hints in the present life—scarcely in the present volume.

The lives of lord Buckingham and the Grenvilles offer little novelty : they contain, we believe, faithful pictures not greatly overcharged, though the narratives are too much encumbered with debates and addresses. The Grenvilles mentioned in this article are the marquis's son, earl Temple ; the right honourable Thomas Grenville ; while a shorter and more correct account is introduced of lord Grenville, whose life has already been the subject of a biographical sketch in the third volume.

General sir William Fawcett is the next personage displayed on this stage. In his later years he has been more distinguished in the campaigns of subsidising, than the fields of war. We mean not to cast any reflexion on him : his time and his talents have been diligently employed in the service of his country ; and if he has been obliged to comply with immoderate terms, we have no reason to think that any part of the extravagance arose from want of sagacity or attention.

The few events in the life of the duke of Queensborough are related with propriety and decency : and what new and original information cannot supply in that of lady Craven, is filled by rather a too copious extract from her travels. Her works are enumerated with commendation ; but, as they have already passed in review before us, we need not enlarge on them.

General sir David Dundas is an officer of approved talents and extensive experience. He appears pre-eminent in the English army, not only on these accounts, but as the author of

the 'Principles of military Movement applicable principally to Infantry;' and the 'Rules and Regulations for Cavalry.' These give a general plan and system to the whole military force of the empire, as this system is established by authority. In the last war, general Dundas served with distinguished credit at Toulon, in Flanders, and in Holland; and now commands in the eastern district as 'general in the field.'

The events of the life of Mr. Richard Gough are, we believe, correctly detailed: we may add to the subject, by remarking that another edition of Camden's Britannica, with numerous additions and corrections, is in the press, and will probably soon appear.

The earl of Carlisle is a politician and a poet, but in neither character of the highest rank. As a poet, he has hovered round Parnassus without taking any sublime flight; as a politician, he has filled the higher offices of the state with propriety rather than with the dazzling splendor of genius, or the display of very superior talents. The life does not strike us as a finished composition, though sufficiently full of panegyric. The petulant challenge of the marquis de la Fayette, whom the severity of the misfortunes he has experienced could only render an object of respect or of pity, with his lordship's very dignified and proper answer, are omitted.

Of Dr. Huntingford, the respectable bishop of Gloucester, author of the *Μετρίχη τῶν Μοναστηρίων*, we have a decent unvarnished life; and of lady Hamilton (perhaps by way of contrast) one splendidly and meretriciously adorned. Some of the idle stories circulated to her prejudice are here denied; but anonymous reports can scarcely be expected to yield to anonymous refutation; while, on the other hand, the former are but little entitled to regard.

General Paoli's character and conduct have been the subject of much discussion and some suspicion. As the qualities of every one in this volume must be open, fair, candid, honourable, and praiseworthy, so is the general's. Truth may perhaps lie between; and we see many marks of the author's not having penetrated very deeply into the subject. The earlier history of Corsica, with its various revolutions, is well compacted and advantageously detailed.—Could no one have informed the writer that Paoli declined the numerous and pressing invitations of Mrs. Macauley?

The life of Mr. Braham, the vocal performer, like all those communicated by Dr. Busby, is judicious and scientific, displaying equal taste and professional knowledge. That of Mr. Angerstein, a merchant of the first respectability, who equally delights in assisting those in distress, in patronising the fine-arts, and promoting every public-spirited design, is well executed, though in an inferior style.

The poet laureat is described at some length; yet we find no



acute analysis of his peculiar talents: indeed the laurel has, of late years, seldom decorated the heads of those who have merited the true Parnassian wreath. In the annual returns of rhyming panegyric, even Warton's muse sometimes flagged.

Of lord Westmoreland we find little information, except that he possesses a countenance of much severity, that he made good Latin verses at school, and ran away with miss Child.—Does the writer mean to be severe, or the contrary, by telling us that his lordship's 'vote was always in the affirmative during Mr. Pitt's administration?'

Of the marquis Wellesley the notice is incomplete. Of his conduct, previous to his going to India, we find but a scanty sketch, though he was, at one time, a conspicuous political figure. Of his conduct in India the account is equally imperfect, since the numerous difficulties which it was his fortune to encounter in the early period of the war with the Napoleon of the east, are not noticed. We suspect that the biographer had heard the story of 'the geese,' and that it had chilled the warmth of panegyric. The future historian will, we trust, be more correct. We ought, however, to add, that his lordship's conduct in seizing and fortifying the island of Perim, which commands the navigation through the Gulf of Cambay, is mentioned with suitable commendation and the warmth of cordial applause.

Dr. Cleaver, bishop of Bangor, and head of Brazen-nose college, is next mentioned with due respect; and this short life is followed by a proper tribute to the talents and conduct of the duke of Northumberland. Of general Vallancey, and his etymological reveries, we find a distinct and a very appropriate account. It is indeed written with the discriminating pen of a person well acquainted with the subject—perhaps one of the contributors to the *Collectanea*. Some very curious and interesting anecdotes, with some singular letters on the subjects which so much engaged the attention of the general, are inserted.

The military life of lord Cathcart, now commander in chief in Ireland, is next detailed at some length, with sufficient precision, and, so far as we can judge, with due impartiality. That of Mr. Lodge Evans Morris (now lord Frankfort) follows. His lordship is chiefly distinguished as a warm supporter of the prince of Wales's claim to the succession during the political demise of the king, and afterwards of the union. Of major-general Urquhart, the account is concise, and not peculiarly interesting.

The life of major Rennel is sufficiently full; and, as the warmth of panegyric may be here indulged without censure, we found it more congenial to our feelings than in some of the other sketches. Though we have occasionally differed from major Rennel in various geographical speculations, we highly appreciate

his talents, and can join with pleasure in his commendation. The author is not aware of one fact—that major Rennel had once nearly lost his life by a perfidious attack from the cavalry of an Asiatic chief, while engaged in his geographical inquiries; and, in the list of his works, the reader should have been told to what volumes his *Memoirs* have been annexed.

The life of Dr. Knox is full; and, though panegyrical, is in general just. He seems well known to his biographer, who treats his failings with a gentle and an affectionate hand. Yet we think he says enough to explain why he still drudges in a school, and has to lament the want of any ecclesiastical preferment. We own, from *our* experience of life, we have been often led to think that imprudence is often the truer appellation, when ill luck or misfortunes have been blamed. Dr. Knox's learning and talents are unquestionable; and his various publications are elegant, correct, and judicious: their tendency is most strictly moral, their piety cheerful and pure.

Of the bishop of Oxford, Dr. Randolph, we need say little. His character as a scholar, and his conduct as a professor, are above receiving any additional lustre from our commendation.

An Appendix is very properly subjoined to this volume, 'consisting of additions, corrections, and enlargements of memoirs contained in the former volumes of the work.' We presume that this is intended for the general title. In this Appendix we have only the 'enlarged' memoirs of miss Seward, and the bishop of Meath. The former is a very full account of this pleasing poetess and amiable woman, from the pen of one who seems to know her well. Should our suspicions not prove true, she will not, we trust, consider the remark as uncivil, that she has studied with so much success the Pythagorean precept *γνῶθι σεαυτόν*. We cannot, however, be mistaken in at least the following passage.—

'Often also does she acknowledge that her taste for the picturesque and exalted writing, no less than to the noblest of our poets, is indebted to compositions which have neither measure nor rhyme, nor yet assume the elevated style of the orient, but which possess the essence of the best poetry, dramatic spirit, and Shakspearian truth of character; conversations and letters, which disclose the latent and subtle motives of human actions with force and truth, superior even to our best moral essayists, and adorned with historic and classic allusions, strokes of description, that bring every scene and every person of the volumes distinctly to the eye, and sentiments of resistless power to awaken piety, and to energize virtue. Readers who know impartially to appreciate literary excellence, will not need to be told that the works alluded to are the *Clarissa* and the *Grandison* of Richardson.' p. 544.

The enlarged life of Dr. O'Beirne contains nothing that merits any particular remark in this place.

ART. III.—*The Guide to Immortality: or, Memoirs of the Life and Doctrine of Christ, by the four Evangelists, digested into one continued Narrative, according to the Order of Time and Place laid down by Archbishop Newcome, in the Words of the established Version: with Improvements; and illustrated with Notes moral, theological, and explanatory, tending to delineate the true Character and Genius of Christianity.* By Robert Fellowes, A. M. 3 Vols. 8vo. 11. 4s. Boards. White. 1804.

THE work which we are now called upon to notice, is grounded on the Diatessaron of the celebrated professor White. The utility of that publication cannot be called in question; and if even scholars have found it advantageous that the incidents of our Saviour's life, which are scattered in the writings of the four evangelists, should be collected into one focus, to the unlettered believer it must be highly beneficial. Mr. Fellowes's publication, however, is not merely a translation of the doctor's labour: in some instances it departs from it, particularly in the account of the resurrection; in which Benson and Newcome are followed in preference to Townson. These volumes are further enriched with very copious notes, drawn from the writings of Grotius, Rosenmüller, Newcome, Wakefield, and other commentators. The spirit of piety which Mr. Fellowes manifests, claims our reverence and demands our respect. We cannot for a moment doubt the goodness of his intentions or the sincerity of his belief. But, while we admit that he is actuated by the best of principles—that of propagating what he considers as pure and uncorrupted Christianity,—we cannot give our assent to many of his opinions. We cannot, for instance, conceive, 'if parliament were to interpose its authority to grant a relief from subscription to articles, and to accept a general profession of faith in the truth of the Christian revelation instead of that subscription, that the security of the established church would be increased.' We do not even believe that it would 'tend to allay the virulence of religious animosity, and to produce an unity of affection.' Man (such is the perverseness of our nature) rarely rests satisfied with thinking as he pleases; he wishes to bring others also to adopt his sentiments. Were not this the case, we should not hear so much against subscription to the articles of the church; those who are dissatisfied with them would deem it sufficient to be exempt from the obligation of acknowledging their truth. Mr. Fellowes's scheme would introduce into our churches men of all descriptions,—Papists, Arians, Socinians, Trinitarians, Unitarians; and the people would be instructed one day to admit as true, what to-morrow they would be called upon to reject as false. What sort of unity of affection this must produce, it is not difficult to understand. If we also consider what this gentleman remarks upon the propriety of admitting self-appointed teachers, we are satisfied that his plan,

instead of contributing to the security of the established church, would inevitably destroy it. With respect to the duty incumbent on every minister, of preaching nothing but what he thinks conformable to the Scriptures, we entirely agree with Mr. Fellowes. We do not, however, admit the conclusion which he draws from this principle, viz. that he is at liberty to preach doctrines contrary to those contained in the articles of his church. We should rather say, he ought to desist from his ministerial functions. Mr. Fellowes, indeed, speaks of doctrines which can be *proved to have no foundation in Scripture*. When the tenets of the Church of England are *proved to militate against the sacred canon*, we have no doubt of their being abandoned. We are satisfied, contrary to the opinion of our author, that Barrow, Taylor, and Tillotson, never believed them to do so. Among the doctrines which Mr. Fellowes considers as erroneous, we may mention those of original sin, the atonement of Christ, and the Trinity. To enter minutely into these subjects, would far exceed our limits; and, after so much has been written upon them, would be unnecessary. That human nature is corrupt, and that man is not in the state in which we are taught to believe that our first parents were created, we think evident. We think it clear, also, that the great apostle of the gentiles believed that Christ died and rose again; not merely to evince the possibility or certainty of the resurrection, as Mr. Fellowes supposes, but to make some sort of atonement and sacrifice for sin. Such opinions, indeed, are called by this writer 'puerile conceits, that are the production of a mind not fitted for grander views of the ways of God.' But we are not to be deterred by hard names: and while so able a man as bishop Butler must share the censure with us, we are easy under it. Speaking of the Epistle to the Hebrews, this learned prelate observes, 'the doctrine of this epistle plainly is, that the legal sacrifices were allusions to the great and final atonement to be made by the blood of Christ; and not that this was an allusion to those. Nor can any thing be more express or determinate than the following passage: *It is not possible that the blood of bulls and goats should take away sin. Wherefore, when he cometh into the world, he saith, Sacrifice and offering (i. e. of bulls and of goats) thou wouldest not; but a body hast thou prepared me—Lo I come to do thy will, O God. By which we are sanctified through the offering of the body of Jesus Christ once for all.* And, to add one passage more of the like kind: *Christ was once offered to bear the sins of many: and unto them that look for him, shall he appear a second time without sin—i. e. without bearing sin, as he did at his first coming, by being an offering for it; without having our iniquities again laid upon him; without being any more a sin-offering:—unto them that look for him, shall he appear a second time without sin unto salvation.*'\* Indeed,

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\* Butler's Analogy, p. 242. Ed. Oxon.

as the same judicious author further remarks, the inspired writers speak of this 'in great variety of expression.' They observe that Jesus *suffered for sins—the just for the unjust: that he himself gave his life a ransom: that he redeemed us with his blood.* Mr. Fellowes may attempt to avoid the force of these strong expressions, by repeating what he has said in a note at p. 306 of the first volume:—'*Our Lord seems to intimate, that in some future period of time the true genius of his religion would be better understood than it was then, even by his disciples themselves.*' or he may again allege what he has said in a note in the third volume—

'Those who prefer religious speculations to the practice of religion, or who wish to keep alive the memory and to rekindle the heat of controversies whose lustre and whose interest have long since been lost in the night of ages, may dedicate the best portion of their days to the fruitless study of that imperviously dark and inextricably bewildering polemical matter, which is still preserved in the apostolical epistles; but those who love pure and unsophisticated Christianity, will rather seek it, where it is principally to be found, and with the least mixture of alloy,—in the discourses of Christ; as they are recorded in the divine memoirs of the evangelists.' Vol. iii. p. 231.

This is cutting the Gordian knot indeed. We should have thought that every Christian would have admitted the decision of St. Paul or St. Peter as satisfactory on any controverted question. The only dispute we ever expected to meet with, was concerning the sentiments which they maintained. If, however, their writings be not only dark and bewildering, but likewise sophistical, any appeal to them will be vain: we may at once throw them into the flames. Is it possible for a believer, a sincere believer, to imagine that St. Paul either did not understand the nature of the Christian religion, or that he misrepresented its doctrines? Is it conceivable that a man called to his office and ministry by a miracle as stupendous as it was unexpected, should send forth any thing inconsistent with the Gospel? Appointed by the same Lord, guided by the same Spirit, as the evangelists themselves, we deem it impossible for him to have done so. If he who was not 'a whit behind the chiefest apostles' can be supposed to have misrepresented or misunderstood the pure precepts of his master, or not to have had the fullest knowledge of the nature of his office and the reason of his sufferings, we can have no certainty that any of the sacred writers were not in the same situation. The conclusion is obvious: upon this principle, the evangelists themselves are not to be depended on.

We do not apprehend that many will adopt the opinion of Mr. Fellowes with regard to the apostolical epistles. Nor do we conceive that his ideas respecting the prophetic characters among the Jews will be commonly received: as far as we can collect, he seems to think that the prophets were men with whose intel-



lectual powers the Spirit of God co-operated in the same manner as it always does with those of other persons equally pure and upright. He appears to believe, 'that, in consequence of this, they penetrated more and more into the unseen intentions of God; they took a wider survey of his moral government, till, by degrees, they were convinced that the Mosaic ritual was only the infant rudiments of a better dispensation.' The prophets, therefore, were not so much occupied in typically delineating an individual, as in preparing the minds of men to expect a more perfect religious dispensation. Mr. Fellowes further supposes, that, when these holy men prefaced their harangues with such words as,—*'The words of the Lord came unto me, saying,'* or *'Thus saith the Lord,'—it was not in consequence of any oral or audible communication of the Deity; but what they uttered was merely the suggestions of their own minds, secretly assisted by the spirit of Jehovah.* He imagines, likewise, that, when our Lord explained to his disciples, from Moses and the prophets, the things concerning himself, he merely showed them 'the folly of applying to himself, and to the period of his coming, all the metaphorical, the exaggerated and poetical, delineations of great national triumph and glory which their prophets and most admired bards had drawn in the hour of misfortune, when they endeavoured to dissipate the gloom of the present by the anticipation of the future; or in tranquil and happier times, when they gave an unrestrained scope to the fervour of their imagination and the effusions of their joy.' Now this appears to us to explain away the prophetic character—if not entirely, yet in a great measure; and to destroy all the evidence which can be deduced from prophecy, in attestation of the person and offices of the Messiah. On this scheme of things, the prophets were merely pious and religious men, who said that they were commissioned by God, only because they believed that what they commanded was agreeable to his will; the prophecies which have been supposed to relate to the Saviour of the world, are merely the warm effusions of a poetic genius. It is not wonderful, that, influenced by this persuasion, Mr. Fellowes should think, that, when the evangelists say 'so that this or that was fulfilled which was spoken by the prophets,' they only borrow language descriptive of a particular fact or event in the Old Testament, and accommodate it to signify a similar fact or event in the New. We, however, see no occasion for all this forced interpretation. God must be supposed able to convey his will to any man in such a manner as to convince him that he is directed by the Almighty: and the prophets have declared that his commands were expressly made known to them; that by him they were commissioned to speak to his people. Why then reject this plain and intelligible account, for an hypothesis not more clear, and much less satisfactory?

The reader will find many other novel opinions in the notes which accompany the volumes under consideration. Among these, we may notice his account of the manna with which the Israelites were fed in the wilderness. He imagines that it was not afforded to them by the immediate interposition of the Deity, but was a common and natural production. Yet, as a miracle was unquestionably wrought in one instance,—*viz.* in preserving from corruption what was collected for the Sabbath,—why not in the other?

‘Nec Deus intersit, nisi dignus vindice nodus  
Inciderit,’

is a very good maxim; but, like other good things, may be carried to an extreme. The idea, also, that the doctrine of our Saviour would have been almost as convincing to reflecting minds if not a single miracle had been wrought in its support, we deem somewhat peculiar, though neither impious nor offensive.

We had proposed to give our readers a specimen of Mr. Fellowes's style and manner; but the length to which we have extended our remarks will not allow us to do so. We have only time to mention his sentiments on the temptation of Christ. This he esteems to be a relation of a real event; but supposes that by the devil is meant ‘some artful and ambitious man among his countrymen, possessed of influence and power, and who was fluctuating in doubt respecting the real character of Jesus; that is, whether he were the Messiah, or only an impostor whom he might bring over to second his own secret projects of aggrandisement.’ This is merely the outline of the picture; those who would wish to see it filled up, we must refer to the volumes themselves. We shall only remark upon it, that to us it is by no means satisfactory; that it labours under one of the strongest of the objections which has been urged against Mr. Farmer's explanation,—that of its being fanciful in the extreme. We avail ourselves of the present occasion to observe that it affords us great regret to find that Mr. Fellowes's candid and modest manner occasionally gives way to something like asperity and want of liberality. Thus, in the note of which we have just spoken, he says—

‘I am far from laying claim to any large portion of what is called orthodoxy, and which is usually found associated with a greater share of the good things of this world, than will ever fall to the lot of men who are more intent on everlasting truth than perishable gain.’

So again—

‘I shall here make no attempt to dispute the gift of triple sight in those who think that they can descry a distinction of persons amid the clouds and darkness that cover the summit of mount Sinai.’

Mr. Fellowes surely ought to have remembered that observations of this sort can be productive of no good effect, and that

they are only calculated to produce animosity among persons, who, though they may think differently on particular points of religion, may yet all be distinguished for piety, candour, and extensive learning. We are the last to impute improper views to any writer, and Mr. Fellowes is among the last to whom we should impute them: but we cannot forget the lamentable consequences which no very dissimilar conduct once produced in this kingdom. The cry against the established church was not much more violent in the days of the unfortunate Charles than it is at present; and who can presume to determine to what this spirit of defaming the regular clergy may ultimately tend? To read some of this gentleman's publications, one would suppose that priests and bishops constituted Antichrist himself. We could produce other instances in which Mr. Fellowes has, for a moment, lost sight of his wonted charity and temper: we shall however content ourselves with a single instance. Speaking of the Pharisees, who wore phylacteries of an immoderate length, he says,—

‘In much the same manner as a declining sect among us were once wont to calculate sanctity by the number of square inches contained in the brim of their hats; or as a more flourishing fraternity seem to estimate it by the number of degrees of longitude which their devotion can produce between the nose and the chin.’ Vol. ii. p. 377.

We cannot but be of opinion that Mr. Fellowes, upon re-consideration, will be ready to draw his pen through remarks of this nature—remarks which ill accord with the subject of his publication, and which are not only out of place, but intemperate and illiberal. We agree with him that religion cannot be injured by fair discussion; but we would have that discussion conducted with the utmost gentleness and inoffensiveness of manner.

We have said that this work is not merely a *translation* of Dr. White's *Diatessaron*. We said *translation*, because the common version of the Scriptures is frequently departed from, in favour of one which is deemed more consonant to the idiom of our language. In such a publication we have no objection to it; but we have some doubts how far it would be advisable to adopt this plan in a version of the Bible intended for general use. We should wish every error to be removed from so important a work; but there is an air of majesty and grandeur in the vulgar version, which we cannot but admire, and which we are unwilling to lose.

Our opinion, as to the merits and defects of Mr. Fellowes's volumes, will be easily collected from what has been already said. It will be seen, that of this gentleman's sincerity and piety we have the fullest conviction; and that, although we have strong objections to the sentiments which he maintains on some of the most important subjects, yet we have a just sense of his zeal for the promotion of Christianity.

ART. IV.—*An Inquiry into the Principles of Harmony in Language, and of the Mechanism of Verse, modern and ancient. By William Mitford, Esq. The Second Edition, with Improvement and large Addition. 8vo. 7s. Boards. Cadell and Davies. 1804.*

OF this elegant work the first edition was published anonymously in 1774: it is now avowed by the excellent and learned historian of Greece, and has been extended from 288 to 434 pages; so that the original matter is increased one half, besides being penetratingly revised. The book still preserves, however, an outlandish Grecism of form, which is called classical, though felt as barbarous: it strikes as the work of a scholar fresh from his Dionysius about Composition, who yet thinks in the track, and arranges by the categories, of ancient rhetoricians. There is nothing native, nothing racy, in the train of thought or expression. The style, truly Attic, is made up with the smallest possible proportion of substantives and verbs; but conjunctions and particles of all sorts are sifted about every where: as if sand were more essential to mortar than lime, and mortar to an edifice than brick and stone. It recalls the writings of Shaftesbury and Harris. With them, connectives outnumber the things to be joined: like Xerxes, they provide more chains than captives. Included phrases, as artfully linked as needlessly interposed, that, like nests of boxes, have each their interior subordinate dependencies, unfold, one after another, with diverting profusion; but seem made only to contain one another. *Buts, therefore, evens, nows and soes, thus, then, ors, howevers and moreover,* like idle festoons of the stage-dancers, pull into formal files the separated groups of words, and seriously prolong the slow length of their winding periods beyond the ken and compass of recollection. Mr. Mitford, however, is a neater writer than these philologists.

It would be toilsome to read anew both the former and latter edition of his Inquiry, in order to confine our commentary to the additional matter; and were it easy, it would be useless. Why should we not again advert to topics previously discussed? A new generation of readers can bear with repetitions, if they occur: a new generation of commentators may return to forsaken questions, without treading, like Alpine mules, in the transverse furrows of their predecessors' steps. Grammar, criticism, philology, have within thirty years occupied the minds and employed the pens of many domestic and many continental speculators: the comparative anatomy of languages is better understood than of yore; and the 'principles of harmony' (if the word may now be tolerated, where successive, not conspiring, sounds are in question) are become less undefinable. As our author supplies rather a treatise than a theory, we have a scheme to com-

ment, not a system to refute: our remarks, therefore, will respect those sections only which we suppose defective. There are few such: the distribution of topic is comprehensive; and the examples adduced are chosen with an accuracy of taste, and a precision, or propriety, which display, not the mere *dilettante*, but the *connoisseur*.

The first section is confined to the definition of terms.

The second undertakes a survey of the sounds of English speech, and of the manner of representing them by written characters. It is justly observed, that we have seven simple vowel sounds:

1. The sound heard in *wan*, *warren*, *call*, *falling*; which may be spelled *aw*.

2. The sound heard in *can*, *fallow*, *father*, *example*; which may be spelled *ab*.

3. The sound heard in *tale*, *famous*; which may be spelled *a*.

4. The sound heard in *be*, *evil*; which may be spelled *e*.

5. The sound heard in *so*, *rosy*; which may be spelled *o*.

6. The sound heard in *dull*, *running*, *sully*; which may be spelled *ub*.

7. The sound heard in *truly*, *lured*; which may be spelled *oo*.

We have also seven vowel characters,—*a*, *e*, *i*, *o*, *u*, *w*, *y*; but they are not appropriated to the expression of these sounds: two of them, *w* and *y*, often include an aspirate sound: two of them, *i* and *u*, often represent diphthongal sounds.

These vowels form a circle of sounds: if they were arranged *a*, *ab*, *aw*, *o*, *oo*, *ub*, *e*, or *o*, *oo*, *ub*, *e*, *a*, *ab*, *aw*, the contiguous sounds would be next each other: if arranged *ub*, *e*, *a*, *ab*, *aw*, *o*, *oo*, the average or middle sound would have the central situation.

Mr. Mitford detects (p. 15) only four diphthongs in our language; those occurring in *fine*, *due*, *coin*, and *out*. There are many more. An obvious omission is the sound heard in *low*, *show*, *bestow*. But it deserves notice, that, in all our diphthongs, one of the two vowels is twice as long as the other. The diphthongal sound in *fine*, consists of *ab* and *e*; of which the *ab* is the long and the *e* the short sound. *Due*, is *ě* and *ōō*; *coin*, *āw* and *ě*; *out*, *āh* and *ōō*; *low*, *āw* and *ōō*.

With seven vowels, thirty-six *iambic* diphthongs are possible, or diphthongs where the first of the two vowel sounds is the shorter; and thirty-six *trochaic* diphthongs, or diphthongs where the second of the two vowel sounds is the shorter. For seventy-two, we have twenty-four.

*A* forms a trochaic diphthong with *ab* in *Canaan*; with *aw* in *mayer*; with *o* in *gael*; and with *e* in *rain*, *beir*: it forms an iambic diphthong with *oo* in the Norfolk pronunciation of *house*, *mouse*; and with *e* in the Scottish pronunciation of *laird*.



*Ab* forms a trochaic diphthong with *e* in *shine*, with *ub* in the Scottish pronunciation of *auld*; and an iambic diphthong with *oo* in *howl*, *bough*, *rout*.

*Aw* forms a trochaic diphthong with *oo* in *low*; with *o* in *bacallao*, *Macao*, and some other imported words; and with *e* in *coin*, *oil*, *point*.

*O* begins no English diphthong.

*Oo* forms an iambic diphthong with *ub* in *wool*; with *e* in *queer*; with *a* in *persuade*; with *ab* in *waft*; with *aw* in *swallow*; and with *o* in *woad*, *wore*.

*Ub* begins no English diphthong.

*E* forms an iambic diphthong with *a* in *yare*; with *ab* in *yarn*; with *aw* in *yawl*; with *o* in *yore*; with *oo* in *slew*; and with *ub* in *yearn*.

Mr. Mitford next proceeds to the consonants, which he divides, according to routine, into semi-vowels and mutes. The semi-vowels are subdivided, and four of them are called liquids; the mutes are subdivided, and three of them are called semi-mutes. These liquids are, *l*, *m*, *n*, and *r*; these semi-mutes, *k*, *p*, and *t*. This baseless division ought long ago to have been abandoned. The *r*, far from being a liquid letter, is so difficult of pronunciation, that many persons among ourselves grow up without ever acquiring the skill to utter it properly; and many entire nations and languages want it wholly. The *p*, far from being a semi-mute, interrupts more effectually than any other letter the progress of articulation; it is formed by closing the lips: it instantly dumbfounds the utterer, when it is a final consonant. Besides, these letters all belong to other classes.

There are five labials, *m*, *p*, *b*, *f*, *v*; for which class the characters are appropriate and complete. There is, first, the middle letter *m*; secondly, the hard letter *p*, expressing the same sound when echoed from the roof of the mouth; thirdly, the soft letter *b*, expressing the same sound when echoed from the floor of the mouth; fourthly, the hard aspirate *f*, expressing the same sound in conjunction with the hard *b* heard in *here*; fifthly, the soft aspirate *v*, expressing the same sound in conjunction with the soft aspirate heard in *year*.

There are five dentals, *n*, *t*, *d*, *th*, *dh*: for which class two characters are deficient. They should represent the distinct simple consonants which begin the words *the theatre*.

There are five gutturals, *l*, *k*, *g*, *q*, *gh*: for which class one character is deficient, the aspirated *g*. The *g* is itself a vicious letter, being used not only for a gamma, in *gate*, *get*, *give*, *gone*, *gun*, *gymnastic*; but also for the letters *dz*, in *gaol*, *genuine*, *gin*, *goal*, *guly-flower*, *gyre*. In both cases, it is a soft letter, or a compound of soft letters.

The *r*, *s*, *z*, and *h*, all belong to the class of aspirates. For *sh*; for *zh*, represented by *s* in *pleasure*; for the soft aspirate

heard at the beginning of *yield*; there are no appropriate characters. By disusing the long *j* of the printers in its present superfluous office, an additional letter of this class could be obtained.

The *c* is a vicious letter: it sometimes represents *k*, as in music; sometimes *s*, as in *chaise*: it is sometimes a contraction representing *ts*, as in *rich*, *chair*: it is sometimes wholly useless and silent, as in *thick*, *brick*.

The *j* is a contraction representing *dzb*: it might be substituted to *g* in words derived from the French; and the *g* might assume its appropriate sound in Saxon, Greek, and Latin words.

The *q* is often pronounced as *k*: for that purpose it is redundant; but it would be a convenient substitute for the Greek *chi*, or *kh*, and for the analogous letter of the Welsh and the Orientals.

The *x* is a contraction representing *ks*: by dissolving it into its elemental parts in the few instances of its occurrence, another character might be set free, and afterwards appropriated.

The *x*, from its form, and from its employment in the Spanish language, is well adapted to represent the Greek *chi*; and the *q* could then be applied to the literal notation of *gh*.

All the European nations begin to lament the incompetence of their alphabet to the concise and unequivocal notation of their own words, and to the expression of oriental names. Sudden change is impossible; but a gradual disuse of the more equivocal and anomalous letters is already perceivable. In our own times, the use of the *c* has been greatly restricted, especially among the Germans; and the use of *f* for *ph*, in words derived from the Greek, has been extended over all Europe, except France and England. The French no longer dictate to literary Europe: they introduced the awkward unintelligible orthography of Greek words, still so common in this country—an orthography, which, in his admirable history, our author sets the example of resisting.

The third section treats of quantity, and the fourth of accent. We do not scan by either. It may be true that the first syllables in *banish*, *baron*, *venom*, *living*, *body*, *punish*, are more quickly uttered than the first syllables in *banter*, *barter*, *vender*, *lifting*, *badkin*, *pungent*: but they are equally adapted for the prominent syllables in poetic feet, because the stress, or emphasis, is laid on them. We scan by emphasis only; not by quantity, not by accent. Every syllable that is emphatic, thereby becomes to the poet a long syllable: every syllable not emphatic, thereby becomes to him a short syllable. Emphasis, with us, is a mere increase of force or loudness, and expenditure of more breath in the utterance of a given syllable: it is not accomplished by any prolongation of the quantity, or by any variation of the tone toward a graver or acuter sound. To emphasis, and to emphasis alone, as the way-wiser of poetic feet, the attention of the

prosodist should have been directed. The same word which is habitually short in verse, becomes long when subjected to emphasis. Thus, in the lines

‘Man never is, but always *to* be, blest’—

‘Let *us*, since life can little more supply’—

the *to*, which is here the mark of futurity, being rendered emphatic by the sense; and the *us*, which, for reasons sagaciously evolved by Mr. Mitford, is put in antithesis with *kings*; both become long syllables, and obtain the *ictus* in reading and scanning, although in other circumstances they would have been short: but neither of the lines would be metrical, were these syllables unaccented here.

The fifth section treats of rhythm, or cadence: which is subdivided into common time and triple time. Those verses which separate into dissyllabic feet, are said to be in common time; and those which separate into trissyllabic feet, in triple time. It deserved notice, that the English ear does not tolerate the mixture of common time and triple time in the same line, or the same couplet, as the French and the Germans do. In the distich of Boileau,

‘Qui frappe l’air, bon Dieu, de ces lugubres cris?

Est ce, donc, pour veiller, qu’on se couche à Paris?’

the first Alexandrine is in common time, and the second in triple time: but we should not hazard

By noisy demons sure the air is all possest:

Did I get into bed to be balk’d of my rest?

Still less could we bear the mixture in the same line, as in the first stanza of Oberon:—

‘Wie lieblich um meinen entfesselten Busen  
Der holde Wahnsinn spielt!’

How gently around my uncinctur’d bosom  
A lovely madness plays.

Or in another line of Boileau

‘—————Mille cloches émues,  
D’un funèbre concert, font retentir les nues.’

Melancholical bells resound among the clouds.

In which last instance, the acoustic *mimesis*—the echoing of the sense, as Pope calls it; the painting for the ear (if one may hazard so mixt a metaphor)—would in our language perhaps supply some apology.

The sixth section opens by a very beautiful and well-finished comparison of prose and poetry with landscape and architecture.

‘ Verse is distinguished from prose by order in the arrangement of sounds.

‘ Order, in a certain degree, a harmony, a fitness of parts to each other, is necessary to elegance in every thing; the flow of sounds in common discourse cannot be pleasing without it.

‘ But any obvious regularity in the flow of sounds in common discourse is offensive. A rime, incidentally dropping, seldom fails to appear ridiculous: a series of blank verse, and still more a series of rimes, would appear grossly absurd. The order of sounds in prose, like the order of forms in a beautiful landscape, not to be decided by rule and line, requires that art should never show itself. But, on the contrary, the order of sounds in poetry, like the forms of a beautiful building, must be so decidedly regular as to be obviously artificial.

‘ The analogical differences of prose and poetry, and landscape and architecture, farther pursued, may farther illustrate the subject. Architecture, tho resting on so different a principle, not only may be admitted in landscape, but may greatly adorn it. Its regularity, to a certain point, is highly advantageous for contrast. Beyond that it must be carefully disguised. The exactness of the parallelarity of its lines must be lessened by perspective: their continuity must be broken, by a tree crossing them, or by throwing the building into ruin. So in prose, parts of verses continually may and must be admitted: even a whole verse often may be ornamental: but its regularity must be concealed by the flow of sounds preceding and following. The form of a verse, even of a portion of a verse, cannot obtrude itself upon the ear, in the flow of prose, without offence. Equally offensive then in architecture is the irregular line of a clumsy workman, which may approach in some degree the picturesk, and in poetry the irregular measure of the ill-cared versifier, of which the common censure is expressed by the word prosaic. In verse and in architecture art must be evident; and, to satisfy, it must show itself exquisite. Roughness, indeed, well introduced, may please; as, in a building, rusticated stone-work; yet any disproportion, any perceptible inexactness, in uprights, parallels, angles, or the turn of arches, will surely offend the eye. So, in poetry, though there are admired examples of rough sound, yet any obvious deficiency in that order, that fitness of parts, which characterises poetical harmony, will surely offend the ear.

‘ Order is made obvious to the eye, in a building, by the regular distribution of contrasted, yet connected forms; as pillars of equal sizes, with their equal intervals around a temple, connected by the even pavement on which they stand, and by the superimpending intabulation, parallel to the pavement: in the simpler form of a private dwelling, by piers and windows, with a plinth below, and a cornice above; or merely an eave will have its effect. Order is, an analogous manner, made obvious to the ear, in music and poetry, by the regular arrangement of contrasted sounds; as time longer and shorter, or tone sharper and flatter, stronger and weaker; by which cadence is formed.’ P. 84.

The author passes on to the analysis of poetic lines on principles wholly inadmissible. Thus, in the beginning of Pope’s *Essay on Man*, here quoted, Mr. Mitford marks *John* in the first line,

and the first syllable of *ambition* in the second line, as long syllables: both are unquestionably short, and would else mar the metre. One cannot help suspecting that Mr. Mitford never made any English verses; so strange, uncouth, and scholastic are his remarks. Beattie, in his *Theory of Language*, and Blair, in his *Lectures*, have discussed this subject far better.

The seventh section treats of the history of English versification, in the track of Warton and Ellis. We have already expressed a doubt (*Third Series*, vol. ii., p. 229) whether the Anglo-Saxon, which was the language of our public instructors prior to the Norman conquest, were ever a vernacular dialect in any province of Great Britain. In the hymn translated by Mr. Mitford at p. 148, a line is omitted. We apprehend the Saxon words should be read

Whait sel us to rede;

and that they signify (*sel*, or *shall*, being used impersonally).

What we are to speak.

On the origin of rhyme more ought to have been said: it constitutes a prominent feature of the harmony of modern language. It is justly remarked, that Alexandrines of four anapæsts are the intended measures of *Tusser* and *Pierce Plowman*.

In these seven sections is chiefly comprised what relates to British language. The eighth section gives a historical view of the Greek and Latin languages: the ninth treats of their pronunciation: the tenth, of their quantity and accent: the eleventh, of Greek, and the twelfth of Latin cadence. On these topics Mr. Mitford is quite at home, and can instruct the scholar. To speak of ancient languages like an ancient grammarian, is not pedantic, but becoming: it is in *costume*: it is not contemptuous or negligent to modern philology.

We will extract a few remarks from the thirteenth section.

‘The Greek language was not, like the Latin, lost in the dark ages. Becoming the language of the court, and at length of the law, of the eastern empire, as it had for centuries been the most universal language of the people, it survived in living speech to modern ages; and not till the dawn of reviving learning had already begun to spread over western Europe, was in evil hour finally overwhelmed or dissipated by the flood of Turkish barbarism. A little before that lamentable catastrophe, those extraordinary patrons of letters and the arts, the Medicis of Florence, had begun to give vogue to Grecian literature within the pale of the Roman church; where the quarrels between the two churches had before contributed to check its credit. Their munificence encouraged the wretched outcasts from Constantinople, who had talents and learning, to migrate into Italy, with what books they could carry; and the splendid example was soon followed, though not with equal steps, in some other parts. Thus, on the first



rise of Grecian literature in western Europe, its universities and capitals were supplied with masters the most polished, as well as learned men of their day, who taught the Greek language as a living tongue. Hence it became over Europe, for a time, a fashionable language; and hence the facility with which even ladies, for such we find reported as Grecian scholars of that age, may have acquired a proficiency in it, which has appeared to some learned men in modern times stupendous enough to induce them to controvert its reality.

While those unfortunate outcasts lived, their instructions concerning the pronunciation, as well as every other point of their language, appears to have been universally respected. But when they were gone, there could be no farther supply of such men from Grecian countries. Grecian speech remained to be taught, no longer as before, by Grecian mouths, but, in Italy by Italian, in France by French, in Germany by German, in England by English. In each country of course it became tinged with the vernacular sounds and manner of utterance: for all experience shows that the perfect pronunciation of any language is to be acquired only in early youth, and to be upheld only by practice among those who speak it as their mother tongue.

Nevertheless we learn from that curious collection of letters which passed between John Cheke, professor of Greek in the university of Cambridge, and Stephen Gardiner, bishop of Winchester and chancellor of the university, that, to their time, the common pronunciation of the Greek language there, and indeed throughout Europe, as nearly as foreign voices could retain and transmit it, was the same which had been taught by the Greeks themselves, and the same nearly as that of the best educated of Constantinople and Athens at the present day. This pronunciation, which Cheke desired to alter, the bishop desired to preserve; and it seems as if innovation was favoured by the zealous partizans of the protestant cause, because it was opposed by a popish bishop; as the correction of the calendar was refused throughout protestant Europe, because the truth was first brought forward under authority of the see of Rome. In the bishop's letters we find much dignity, with a just politeness and moderation in exerting his authority to maintain the established practice. In the professor's letters there is considerable eloquence, but much petulance, and no sound argument to recommend the innovation for which he was intemperately earnest. But the bishop's violence in religious matters made him justly unpopular; and, with the downfall of popery, on the accession of queen Elizabeth, the professor's cause triumphed. Thenceforward whatever had been preserved of the articulation, which Grecian voices had taught, was to be denied to the Greek language; and its letters and combinations of letters were to have no other sounds than the custom of English speech assigned to those supposed the same, or equivalent letters, in English orthography.

But, in the dispute between the professor and the bishop, the articulation only of the vowels and diphthongs, was brought into question. The reverence for the accentual marks, which had been inculcated by the emigrating Greeks, remained unimpaired. Those last ramparts, which Grecian ingenuity had raised for the protection of

the ancient pronunciation, were reserved for the assaults of scholars of a later age. Whether indeed the Greek restorers of Grecian learning in the west themselves expressed exactly the antient quantities of syllables, we are no way positively assured; but we know that in poetical composition they were justly attentive to them; and no complaint remains, from their age, of any deficiency of harmony in Greek verse, as they recited and taught to recite it, but on the contrary it found high favour wherever it became known. Of this indeed, whatever credit be given to the accounts of the deficiency of ladies in Greek literature, that it became among them a fashionable accomplishment is strong indication.

‘But with every generation of scholars, the deviations from the pronunciation of the first teachers could not fail to increase; and the patronage which Chæke’s innovation obtained, not in England only, but on the continent, could not but tend to extinguish the whole remaining effect of their instructions.

‘Greek pronunciation thus, in every country in Europe, was bent to the pronunciation of that country; in Italy it became completely Italian, French in France, in Germany, German, and English in England.

‘Those who have given any attention to living languages will not wonder that, in this state of things, Greek poetry should, in the pronunciation of all the scholars of Europe, be no longer poetry; that its measures were corrupted, its cadence dissipated: the wonder would rather be were it not so. Let a moment’s attention only be given to a few obvious circumstances. The people of England and the people of France, for above seven hundred years, have had constant intercourse, and much of the English language has been derived from a French dialect. Yet what a strange jargon do the people of each make, in attempting the pronunciation of the other, unless familiarized with it under the advantage of hearing it well spoken. Perhaps no Frenchman, after the age of twenty, with any advantage of practice, ever so acquired English pronunciation that any English ear would be satisfied with his recitation of English poetry. The French and the Italian then are not only neighbouring, but sister languages; yet neither can an Italian relish French versification, nor a Frenchman, after the age of manhood, learn to express the just harmony of the Italian. Their reciprocal difficulties are far greater than an Englishman finds for Italian pronunciation, or an Italian for English.

‘But an ingenious and learned Frenchman has furnished an example which perhaps may afford some useful admonition to our scholars. Mr. Girardin, at his estate of Ermenonville, has formed a garden, in some degree on the English model, and he has adorned it with inscriptions, after the example of Shenstone, one of which, dedicated to Shenstone himself, runs thus:

‘This plain stone  
To William Shenstone.  
In his writings he display’d  
A mind natural.  
At Leasowes he laid  
Arcadian greens rural.’

‘I do not know Mr. Girardin: but I have known Frenchmen, to

whom the English language was, in books, nearly as familiar as their own; so familiar that they could translate an English book or newspaper into French almost as fast as they could read it, who yet in attempting what Mr. Girardin has attempted, would have failed at least equally. Mr. Girardin certainly supposed these lines not only English phrase but English verse. How completely they want all character of English verse, every Englishman, even the most unlearned, will feel. Can we then reasonably believe that modern compositions in Latin or Greek, whether for phrase, or for harmony, would sound better to old Roman or Athenian ears than Mr. Girardin's English lines to our own?' p. 248.

The fourteenth section pursues inquiries into the means of approximating toward a just expression of the harmony of the Greek and Latin languages. These second seven sections constitute, decidedly, the most valuable, learned, and finished parts of this treatise: they will, and they should, preserve it to future times.

The fifteenth section treats of modern languages. Mr. Mitford professes the same unacquaintance with the mechanism of French verse, which he displays of English. Let us endeavour briefly to state its more prominent rules. The essence of a French verse consists in a certain number of syllables. The most usual verses, called Alexandrine, have twelve syllables. All verses are rhymed. Rhymes are divided into single, or masculine; and into double, or feminine, rhymes. Masculine and feminine rhymes must occur alternately. Lines ending in feminine rhymes have a supernumerary syllable: the Alexandrine, thirteen; the ten-syllable verse, eleven. In reckoning the syllables, certain diphthongs may be used for two or one: and the *e mute* (as the French call one of their short vowels) may coalesce with the subsequent syllable, when it begins with a vowel or an *h mute*. Any other hiatus must be avoided. French pronunciation detests and shuns a consonantal hiatus: if a word terminate with the sound, which in books of pronunciation is commonly signified by *ng*, it can only occur at the rest, or cæsure, of the verse, or at the end of it. The sense should be commensurate with the verse, and not overflow the couplet and terminate in the middle of a line. The rest, or cæsure, is a pause which divides a verse into two hemistichs, and occurs in the Alexandrine at the sixth syllable. The rule of Boileau is inexorable,—that the sense must pause at the cæsure, and require a grammatical comma.

‘Que toujours, dans vos vers, le sens coupant les mots,  
Suspende l'hémistiche, en marque le repos.’

Thus the following would be a faulty verse:

Que peuvent tous les faibles humains devant Dieu?

The words must be arranged—

Que peuvent, devant Dieu, tous les faibles humains?

The following *versé* is censured by Olivet and Restaut—

Mais j'aurais un regret mortel, si j'étais cause—

because the *cæsura* separates a substantive from its adjective where there is no grammatical comma; but the following verse is praised by them, where the same concord is interrupted, but the comma occurs:—

Morbleu, c'est une chose indigne, lâche, infame.

There are feminine as well as masculine *cæsures*, when the grammatical comma is deferred till after the seventh syllable: these *cæsures* are considered as a beauty in lines which have masculine rhymes: masculine *cæsures* are preferred in lines which have feminine rhymes. The following couplet has feminine *cæsures*:—

Et qui seul, sans ministre, à l'exemple des dieux,  
Soutiens tout par toi-même, et vois tout par tes yeux.

Rhymes are considered by the French as the more agreeable the more letters they involve: we should not prefer *delay* and *lay*, as rhymes to *delay* and *ray*; they would. Rhymes which involve more than the essential letters are technically called *rich* rhymes. Hemistichs must not rhyme with each other, or with contiguous lines. Provided the rest and the rhyme fall on emphatic syllables, the distribution of long and short is elsewhere indifferent.

Mr. Mitford proceeds from the French to the Italian, the Provençal, and Spanish languages, and endeavours to prove that the Italian versification resembles our own. This is a strange paradox: to compare their lines—which are read with a cantilena, and have all double endings; where the hiatus is courted, and the words blend in the uttering into a single word; where the number of feet depends on the number of emphatic or rather of unconcatenated syllables, not on that of the syllables; where only feminine *cæsures* are pleasing, and internal diphthongs are reckoned as one, but external diphthongs as two syllables; and where it is so great an imperfection to close the sense with the rhyme, that blank verses are tolerated which rhyme only at the *cæsura*—with our lines, where a drawl is abhorred and all serious endings are monosyllabic; where the hiatus of like vowels is shunned, and the words are articulated each apart; where the number of feet depends on the number of syllables; where masculine *cæsures*, at least in rhymed verse, are preferred; where diphthongs have an unchangeable quantity; where the sense, at least in rhymed verse, is generally expected to close with the verse; where rhymed *cæsures* are forborne; where anapæsts are preferred to dactyls; where licence never su-

persedes grammar—But there is no end of their contrarieties.

There is a line in Tasso of sixteen syllables, which has only five feet; it is a regular line.—

Disse, e ai venti spiegò le vele, e andone.

Such a structure of verse could not be imitated in English, which is, however, of all modern languages, the most plastic.

Dryden ridicules the learner poet for his excessive use of *golden verses*, or of such lines as consist (to borrow his own expression) of two substantives, two adjectives or participles, and a verb between them to keep the peace. Yet in the epic verse of all nations this form of line is the most usual, as if it were to the poet the most easy, natural, and convenient: and all nations seem to have adopted that length of line for their heroic verse which is best adapted to include two substantives, two adjectives, and a verb.

Δεινὴ δὲ κλαγγὴ γέγερ' ἀργυρεοῖο βίοιο—

Sed pater omnipotens speluncis abdidit atris—

Les vents sont déchainés sur les vagues émues—

Passò il campo Cristiano all' alta impresa—

Each gentle heart with kindly warmth she moves—

In Greek and Latin the most natural length of line is an hexameter; in French, an Alexandrine; in Italian and English, a five-foot verse. The probable boundary of the poetical sentence is every-where the most expedient place of intersection.

At page 318 begins a curious and instructive dissertation on the middle-aged and modern Greek: this forms one of the more excellent chapters, and surpasses the fifth and sixth subdivisions of the same section.

The sixteenth section treats of euphony and cacophony. Here might have occurred positions more definite and precise concerning the relative euphony of the letters. Those sounds which are most readily formed by the organs of speech, being for that reason associated in the mind with easy movement, appear most euphonous to the ear. These are, first, the vowels and diphthongs; of the vowels, *ab*, and those which recede least from it; long vowels sound more agreeably than short ones, because it requires an effort of articulation to interrupt a vowel sound, and none to exhale it. In all classes of consonants, the middle letters are of easier utterance than the soft, the soft than the hard, and the hard than the aspirate. Of the several classes of consonants the labials are most easy to pronounce, and therefore most euphonous. The dentals require skill more than



force in the effort of the organs; the gutturals require force more than skill. Hence it happens, that, in refined nations, the dentals, and in rude nations the gutturals, prevail: the words composed of such letters, being respectively most easy to utter, obtain a preference of repetition. The aspirates may be classed with the gutturals, but are of less difficult enunciation. The vulgar, being less accustomed in early life to read aloud, and to attain the niceties and difficult efforts of pronunciation, are more apt than the educated to drop in their talk the sounds difficult of utterance. The vulgar, therefore, speak more euphously; but they speak less distinctly, and acquire foreign languages with less facility.

To increase the euphony of English speech, something may be done—1st, by receiving into book-language the more intelligible abbreviations and slips of the tongue in use among the people; 2dly, by reviving obsolete words of a pleasing tone, and disusing current words of harsh sound; and, 3dly, by recoinage.

Let us attempt instances of each sort.

1. The practice is common of saying *ha'* for *have*: *I ha' not seen him*; *I ha' ventured to write*. The practice is common of prefixing a vowel to the participle present of the neuter or middle voice: the dinner is *acooking*; the tea is *amaking*; and *afighting* we will go; and *adancing* we will go. This vowel, which is never prefixed to the participle active, is often impurely omitted in written composition.

2. The poets are continually resuming words which have only the merit of sounding well. Such are, to *accoy*, for to quiet, to appease; *among*, for amongst; *amid*, for amidst; *boon*, for favour; *prere*, for fore-castle; *teen*, for shrinking, dwindling; &c. The prose writers are continually deserting old words; seldomer from motives of the ear, however, than of the intellect. When the meaning of a word is become doubtful, either from the contradiction of authorities, or because its grammatical structure is suspected, such word is first shunned, and at length dropped. Of Addison's words many are already obsolete, because a great number are impure—such as *evermore*, *humoursome*, *livelibood*, *reasonableness*, *self-congratulation*, *sociable*, *unaccountable*, &c. Some of these (not the first and last) want euphony.

3. Suppose, instead of *recoinage*, which is authorised, we had used *recoinal*, which is not; we should have expressed ourselves with more euphony: and *recoinal*, like *recoinage*, must mean the act of recoinage; as *removal*, *burial*, *avowal*, *trial*, mean the acts of removing, burying, avowing, trying. Now it was the act of recoinage of which we had to speak.—There are formative syllables of extensive use, which are cacophonous; such are, *ness*, *less*, *ish*, occurring in wildness,

childless, childish. In words of Latin root, the termination *ity* can often be substituted to *ness*: *pomposity*, instead of *pompousness*. For *less* and *ish* there are no substitutes. Other formative syllables are euphonous; such as, *al*, *ment*, *er*, *ery*, *ian*, *ee*, *en*, *ful*, *able*, *y*, *ize*, *le*, *er*, occurring in supposal, employment, leader, brewery, grammarian, referee, oaken, joyful, pliable, wooly, humanize, hurtle, waver, &c. Of the sibilant endings a more sparing use, of the liquid endings a freer use, could be made. *Applicable*, *perceptible*, *destructible*, are more usual, but less regular and less euphonous, than *appliable*, *perceivable*, and *destroyable*. Whatever tends to throw the rest, stress, or accent, on a long vowel, favours euphony: it would be more analogical to say *disputable*, than *disputable*; *national*, than *nash-onal*; *severity*, than *severrity*; *progress*, than *prog-ress*; *discretion*, than *discreñion*; and it would increase the proportion of our long vowels. Poets wisely take much care to place diphthongs and long vowels at the cæsure and the rhyme; those being the portions of their verse most remarked by the ear. The reputation of the language for euphony might be enhanced, by dropping many of our silent consonants. Mr. Mitford has set the example of writing *tho*, *forein*, *soverein*, *knowlege*, *among*, *amid*, instead of *though*, *foreign*, *sovereign*, *knowledge*, *amongst*, *amidst*. This deserves imitation; for these superfluous letters are of no use in pointing out the derivation or meaning. *Throug*h is pronounced *thru*, and might be so abbreviated. Foreigners judge by the eye of the rotundity of our dialect: to lose a consonant is to gain an admirer.

The seventeenth section treats of grammar; the eighteenth, of analogy. These chapters are worth reading; but they skim rather than exhaust the subject. The phrase *belles lettres* is complained of: why not use *fine* or *polite literature*? we already say *fine* or *polite art*. A short Appendix concludes the volume; which is certainly the best treatise on this topic extant in our tongue: it will endure long, if it do not spread wide; it will hand down to a remote period curious particulars of our extant pronunciation, and may arouse the English grammarian to indicate with patient detail all our latent resources for realising the idea of Mr. Mitford, and slowly smoothing our language into truly Swedish euphony.

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ART. V.—*The Correspondence of Samuel Richardson.* (Concluded from p. 165.)

THE Life of Sir Charles Grandison was considered as the *amende-honorable* for the faults of Lovelace. Retributive justice could not perhaps have been satisfied, had not Lovelace

expiated his crimes by the hands of one of *Clarissa's* relatives; and colonel Morden, a man of the world, was introduced for this purpose: but we find in this example a tacit approbation of duelling. Though unjustly, this was considered as a fault; and even Richardson seemed to feel it as a consequence of his system, if unavoidable, not wholly unexceptionable. He projected, therefore, the plan of another work, to show how a good man should act in similar circumstances. Richardson was now secure of readers and admirers—his character was established: he had formed a new species of epic, in which, for a time, he could not meet with a rival.

\* Sir Charles is a man of birth and fortune, endowed with every personal advantage, and master of every fashionable accomplishment. He is placed in a variety of situations, calculated to draw forth the virtues and energies of his character, as a son, a brother, a guardian, a friend, and a lover; and his conduct is every where exemplary. He is a man of address, of knowledge of the world, and makes himself to be respected in different countries, and by all sorts of people, bad as well as good. He is generous without profusion; religious without superstition; complaisant without weakness; firm in his purposes, rapid in the execution of them; jealous of his honour, yet always open to a generous reconciliation; feeling (at least as the author would have us believe) the passions of human nature, yet always possessing a perfect command of them.' Vol. i. p. cxiv.

The unity of the plot is preserved only by the reference of the whole to the hero; of whom, when once introduced, we never lose sight: sir Charles is every-where, and in every thing. The chief intrigue of the piece consists, according to the biographer, in 'the double love of sir Charles for miss Byron and Clementina.' Here we think Mrs. Barbauld's minute discrimination seems to fail her. With Clementina it is rather an entanglement than a passion. Accident first produced the connexion, and pity was the only link of the subsequent attachment: his whole heart was reserved for the real heroine.

\* The character of miss Byron is meant by the author as a model of true female excellence; but it is judiciously kept down, not only with relation to sir Charles, but to the high-wrought portrait of the Italian lady. Miss Byron is gentle, timid, and somewhat passive; her character has no very prominent feature, except her love for sir Charles. As she was destined to reward the hero, the author has shewn great address in previously interesting his readers in her favour, before we become acquainted with Clementina; so that, notwithstanding our admiration for the latter, and the strong feelings she has called out, we all along consider the Italian family as intruders, and are glad, upon the whole, when sir Charles is disengaged from them. We adore Clementina, but we come home to miss Byron.

‘ Richardson had been accused of giving a coldness to his female characters in the article of love. The accusation was ill-founded; for the circumstances of the story in his two former pieces forbade the display of a very tender sensibility; but he has made ample amends for the imputed omission in his *Grandison*, where he has entered into the passion with all the minuteness, and delicacy, and warmth, that could be desired, and shewn the female heart to be open to him in all its folds and recesses. In his *Olivia*, his *Harriet*, his *Emily*, his *Clementina*, he has well exemplified the sentiment of the poet—

“ Love, various minds does variously inspire;  
In gentle bosoms kindles gentle fire,  
Like that of incense on the altar laid;  
But raging flames tempestuous souls invade,  
A fire which every windy passion blows,  
With pride it mounts, and with revenge it glows.”

‘ But, as the character of sir Charles is the most instructive, that of *Clementina* is the highest effort of genius in this piece. In her, he has drawn a young creature involved in a passion expressed with the utmost innocence and delicacy, yet so strong as to overturn her reason; and afterwards, on the recovery of her reason, after a severe struggle, voluntarily sacrificing that very passion at the shrine of religious principle. *Clementina* is indeed a heroine, and her conduct is truly noble, because, with her articles of faith, the obstacle was, in reality, insurmountable to a well principled mind. Her faith might be erroneous; but her conduct, grounded on that faith, was just and rational. This sentiment is insisted on, because some good protestants have called *Clementina* a poor narrow-minded bigot. A bigot she certainly was; but it had been strange if she had not believed the religion in which she had been carefully educated, and she only acted consistently with that belief.’ Vol. i. p. cxvii.

The whole of this criticism is admirably expressed; yet the general opinion does not support the biographer’s system. It has seldom happened that a portrait of unalloyed virtues is rendered interesting. Where we see no combat between a virtuous principle and some vicious propensity, where the even unruffled tide of goodness flows in a regular course, we attribute less merit to the actions, because we find no temptation to be overcome.—We cannot also agree with Mrs. Barbauld in her idea that the character of miss Byron is more attractive, more interesting, than that of *Clementina*. Among the ladies, she has been called a formal prude: and, indeed, the effects of a well-regulated mind over the different parts of the conduct, an unremitted anxiety in scanning the propriety and consequences of every step, though highly commendable, gives an uninteresting stiffness to an otherwise amiable character. Where there is no combat, there can be no victory: and *Clementina*, in whose bosom love is perpetually at war with duty and religion, is, on

that account, a greater favourite. We confess, that, without Clementina, Mr. Richardson's band of friends and favourites could not have rendered this (his last and certainly most perfect) work popular.

In the characters at least, if not in the scenes and situations, Mr. Richardson borrowed from his former novels. It would be useless to point out the different persons who have their prototypes in *Clarissa*. In the under characters, the beautiful, the touching simplicity of Emily Jervois, is properly noticed. We would wish to enforce our author's remarks: though the character is natural, it is not common; though simple and unadorned, it is highly interesting. It is, however, a sketch only; but it is the sketch of a genius which displays its powers in the slightest touches.

'Sir Charles Grandison, however, lies open, as what work does not? to criticism. Besides the double love, which has been mentioned, there was another point which perplexed the author much; sir Charles, as a Christian, was not to fight a duel, yet he was to be recognised as the finished gentleman, and could not be allowed to want that most essential part of the character, the deportment of a man of honour, courage, and spirit. And, in order to exhibit his spirit and courage, it was necessary to bring them into action by adventures and rencounters. His first appearance is in the rescue of miss Byron, a meritorious action, but one which must necessarily expose him to a challenge. How must the author untie this knot? He makes him so very good a swordsman, that he is always capable of disarming his adversary without endangering either of their lives. But are a man's principles to depend on the science of his fencing-master? Every one cannot have the skill of sir Charles; every one cannot be the *best* swordsman; and the man whose study it is to avoid fighting, is not quite so likely as another to be the best. Dr. Young, indeed, complimented the author upon his success in this nice point, in a flourishing epigram, which is thus expressed:

"What hast thou done? I'm ravish'd at the scene;  
A sword undrawn, makes mighty Cæsars mean."

But, in fact, it was not undrawn. In the affair with sir Hargrave, he may be said to have really fought a duel; for, though he refuses the challenge in words, he virtually accepts it, by going into the garden with him, knowing his purpose. In like manner he with Greville retires to a private spot, and there, on his adversary's drawing, which he might be sure he would do, draws, disarms, and gives him his life. But Greville might not have given him his, nor could every one turn a duel into such harmless play. Can, then, a better expedient be suggested? If not, must we not fairly confess that, in certain cases, the code of the Gospel and the code of worldly honour are irreconcilable, and that a man has only to make his choice which he will give up.' Vol. i. p. cxxvi.

All this is excellent. And the stiffness of the general conduct



of this all-perfect character (a fault perhaps at that time; certainly too far removed from present manners to render him interesting or popular) is urged with propriety. Yet we think Mrs. Barbauld goes too far, in censuring sir Charles's concessions to the Porretta family. Having been the cause of such extensive mischief, he ought to make every *personal* sacrifice to repair it. The education of part of his family in the catholic religion can scarcely be considered as a sacrifice by those who would not confine virtue, morality, and *true* religion, within the pale of a system. Mrs. Barbauld thinks the story too far extended: it is so; yet, for ourselves (we speak now of the feelings of days long since passed), we rejoiced again to see Clementina; to find that she had regained some power over her mind; that she could be tranquil, if not happy. If Richardson could have confined the exuberance of his genius, we could rather wish that the rein had been applied in the early volumes.

The general character of Mr. Richardson, or what, in the usual acceptation of the word, would be called his *life*, follows. We know not that it need detain us long. Though in his early periods connected with the gay and the licentious, scandal has never recorded the slightest hint which could sully his fame.

‘ His admirers, however, are constrained to acknowledge, that his imagination was not quite so pure as his conduct. He seems, by some means or other, to have acquired a most formidable idea of the snares to which young women are exposed, and of their incapacity (in general) to resist them. He seemed to think women had a great deal to hide, and though his chief intimacies were with ladies, he sometimes betrays a mean opinion of the sex in general. Perhaps we might find the origin of some of these ideas, if we were in possession of the love-letters he wrote for his female companions, in the early period of his life, with their dangers and escapes; but, it is certain his writings rather tend to inspire a certain bashful consciousness, and shrinking reserve, than the noble simplicity of truth and nature, in the intercourse between the sexes. Richardson was a careful, kind father, and a good husband in essentials; but, it must be confessed, there appears to have been a certain formality and stiffness of manner, but ill calculated to invite his children to that familiarity and confidence, which is so lovely when it does take place, but which frequently fails to do so, even where there is real affection, between such relations. Of this he was himself sufficiently sensible, and often laments it. “ My girls,” says he, “ are shy little fools.” But manner does not depend on the will. The manner of a bashful, reserved man, is seldom encouraging to others; especially if he stands in a superior relation to them. Besides, he not only had high notions of filial as well as conjugal obedience, but expected all those reverential demonstrations of it in the outward behaviour, which are now, whether wisely or not I will not pretend to determine, so generally laid aside.’ Vol. i. p. cxlix.

Mrs. Barbauld, with his whole soul open before her in his

letters, allows his generosity, liberality, and charity, in their full extent, but does not 'feel sure that he was a good-humoured man.' Little petulances are undoubtedly observable; and he certainly expected from his family and dependants much external respect: yet probably the former were the mere ebullitions of vexation, which those engaged in the affairs of the world must sometimes feel; and the latter rather the fault of the age than of the individual: where all were formal and respectful, external reverence was not felt as a burden. Of his private life in the earlier periods, we have only a slight sketch in one of his letters. As a thriving man, he had many advantageous proposals; but the heart did not consent. We find, however, a hint of one to whom he was tenderly attached. His matrimonial connexions were, it is observed, most probably those of convenience and calm affection.

It must be allowed that Richardson was fond of praise; and, in his little *coterie*, he was supplied in profusion: he had 'full measure, pressed down, and running over.' Yet criticisms were certainly allowed: we suspect, however, that they had little influence in changing his plans. Those who still read, or recollect to have once read, *Clarissa*, his first work, and undoubtedly the first of that class, may wish to know what kind of a man Richardson was; how he looked, how he walked, &c. We must indulge them.

'Richardson was, in person, below the middle stature, and inclined to corpulency; of a round, rather than oval, face, with a fair ruddy complexion. His features, says one, who speaks from recollection, bore the stamp of good-nature, and were characteristic of his placid and amiable disposition. He was slow in speech, and, to strangers at least, spoke with reserve and deliberation; but, in his manners, was affable, courteous, and engaging, and when surrounded with the social circle he loved to draw around him, his eye sparkled with pleasure, and often expressed that particular spirit of archness which we see in some of his characters, and which gave, at times, a vivacity to his conversation, not expected from his general taciturnity and quiet manners. He has left us a characteristic portrait of himself, in a letter to lady Bradshaigh, written when he was in his sixtieth year, before they had seen one another. She was to find him out by it (as she actually did,) as he walked in the Park. "Short, rather plump, about five feet five inches, fair wig, one hand generally in his bosom, the other a cane in it, which he leans upon under the skirts of his coat, that it may imperceptibly serve him as a support, when attacked by sudden tremors or dizziness, of a light brown complexion, teeth not yet failing him." What follows is very descriptive of the struggle in his character between innate bashfulness and a turn for observation. "Looking directly foreright, as passengers would imagine, but observing all that stirs on either hand of him, without moving his short neck; a regular even pace, stealing away ground rather than seeming to rid it; a grey eye, too often overclouded by mistiness from the head, by chance lively, very lively

if he sees any he loves; if he approaches a lady, his eye is never fixed first on her face, but on her feet, and rears it up by degrees, seeming to set her down as so or so." Vol. i. p. clxxvi.

Richardson was subject to nervous diseases; which may have increased the depression arising from a life of extraordinary fatigue, and account, in some degree, for his little petulances. The volume concludes with a short comprehensive description of the different correspondents.

We have followed this very elegant and judicious biographical sketch with great satisfaction; and we can add with pleasure, that, fastidious as we have been considered in appreciating works of this kind, the present life merits our warmest, most unreserved, commendation. We have occasionally thought it too long, but could not find the passage that we wished to shorten or reject: it was sometimes in appearance too warmly panegyric; but had we not felt the merits of Richardson in an equal degree? In short, in a work like this, criticism has only to admire and commend; and where for a moment it may differ in opinion, the merits of the whole will inspire a diffidence of the justice of the censure.

Of the correspondence itself we scarcely know how to speak. So much panegyric, praise so profuse, swallowed with a little affected coyness, but still swallowed with manifest gratification, must at times excite disgust: we suspect occasionally censure in disguise, and incidentally fancy that a sly sneer intermixes with the warmth of commendation. This is, however, refining too far: it is 'to consider too curiously, to consider so.' Yet certainly we have the subject of the author and his works so often presented in the same style, that, with all our admiration of their merit, we begin to wish for some other subject than praise. Mr. Richardson's correspondents are Mr. Aaron Hill, Mr. Warburton, Mr. Strahan, Mr. Harris, Mr. Cave, lord Orrery, the rev. S. Lobb, and W. Lobb, junior. These, with the life, are contained in the first volume; but many of the letters are slight and short: from Mr. Warburton, one only is inserted.

In the second volume is the correspondence of Dr. Young, miss M. Collier, and miss Fielding; Colley Cibber, and Mrs. Pilkington; a letter from the rev. James Harvey; correspondence with the rev. Dr. Kennicott, with Mr. Duncombe, miss Highmore, and miss Mulso, Mr. Channing, and Mr. Spence.

In the third volume is the correspondence with Mr. Edwards, Mrs. Klopstock, miss Mulso, miss Westcombe, and Mrs. Scudamore.

In the fourth we find the correspondence with Dr. and Mrs. Delany, Mrs. Donellan, and Mrs. Dewes; with miss Sutton, Mr. and Mrs. Sheridan; and the early part of the correspondence with lady Bradshaigh, when it was carried on under the as-

sumed name of Mrs. Belfour, and the letters were conveyed by a circuitous route.

The fifth volume contains the correspondence with lady Echlin (lady Bradshaigh's sister), the rev. Mr. Peckhard, the rev. Mark Hildesley (bishop of Sodor and Man), the rev. Mr. Loftus, the rev. Mr. Skelton, and the rev. J. Stinstra, the translator of *Clarissa* into Dutch. This volume contains also 'an Ode to Mr. Highmore on Mr. Richardson sitting to him for his Picture,' warmly panegyric, but not highly poetical; and 'an Ode on the Death of *Clarissa*, from the German of Major Hohenharst:' the translation of this ode, at least, is in prose. 'The History of Miss Beaumont,' intended as a part of an additional volume to sir Charles Grandison, and the correspondence with miss Sack, and Mr. Reich of Berlin, conclude the volume. The history is not very interesting; and, had we not met with it in this work, we should scarcely have recognised any traits of Richardson. The last volume is wholly filled with the letters to and from lady Bradshaigh.

In thus closing a list of correspondents, we cannot help feeling the sentiments of Mrs. Barbauld; and we could not have expressed them so well as she has done.—

'Nothing tends so strongly to place us in the midst of the generations that are past, as a perusal of their correspondence. To have their very letters, their very hand-writing before our eyes, gives a more intimate feeling of their existence, than any other memorial of them. To see the heart that is now chilled with age, or cold in the dust, pouring forth its first youthful feelings; to see the hopes and fears, the friendships and animosities, the pains and cares of life, as it passes on, inspires the soul with a tender melancholy. We see some, now established in fame, who at first advanced timid and doubting of their powers; others sunk into oblivion, who had the highest confidence in them; we see secret kindnesses brought to light; and where there has been affectation of any kind, we see it did not avail, but that the man is known, and the real motives of his actions, through all the glosses he puts on. We compare the tar-water of one age with the medicated airs of another, and the waters of Tunbridge with the sea bathing-places, and we find both equally inefficacious against the long-rooted malady, and touched with a deep feeling of the vanity of life, we cry out with Thomson—

"Where now are fled

Those busy bustling days—those gay-spent nights—

Those veering thoughts—those longings after fame?

All now are vanished! *Virtue* sole survives—

Immortal, never-failing friend of man,

His guide to happiness on high.'

Vol. i. p. cxx.

Of this correspondence we can give no abstract: indeed it has scarcely more than one subject, the praises of the author. Yet the names that have, like spectres, thus passed before us, are those of men distinguished for learning, for virtues, for ta-

lents, and for piety. The letters, however, are often slight, seldom containing any particular subject of inquiry or discussion. The letters of Johnson were few and short; yet he admired Richardson's abilities and the moral tendency of his writings, and was indebted to his liberality. Dr. Young was in the decline of life when the correspondence commenced; but we trace the bold energetic language of the *Night Thoughts*, with the occasional glare of tumid language, and the affectation of antithesis. Colley Cibber is, as usual, cheerful and good-humoured: he is also strictly moral and virtuous. On the letters of Mrs. Pilkington we have dropped a tear. Indiscretion and vice met with their severest punishment here: may it lessen that destined for guilt hereafter! The pen of Richardson might have given her descriptions some additional ornament; it could not have heightened the poignancy of the distress. The letters that remain of miss Mulso are energetic and judicious: we greatly regret her having withdrawn the letters on the measure of filial obedience. On this subject she was led into a controversy with Richardson; but she chose to recall the confidential communications. We were somewhat disappointed in the letters of Mr. Edwards: they display little energy of mind, or happiness of expression.

Mr. Richardson's foreign correspondents were not always his translators. The German translation of *Clarissa* was executed under the eye of baron Haller; the French was the work of M. Frevost; the Dutch, as we have said, that of the reverend J. Stinstra. Miss Sack's letters we thought pleasing and interesting. From M. Reich's correspondence, the biographer has borrowed a domestic picture of Richardson's private life. Of lady Bradshaigh we cannot give a better account than from Mrs. Barbauld.—

\* Lady Bradshaigh bore the character of a most worthy, pious, and charitable woman. Sir Roger and herself were a very happy couple, as, indeed, sufficiently appears from the letters. She was active and managing, and her large household was so regulated as to be a pattern of order and decorum. They had no children. Lady Bradshaigh lived many years at Haigh, as a widow, keeping up the same style of cheerful hospitality as in her husband's life time. She died at an advanced age, above eighty, with all the sentiments of a piety which had been habitually wrought into the constitution of her mind.

\* Lady Bradshaigh's mental qualifications seem to have been a good deal of sound native sense, and strong feeling, with a lively impressive imagination. She wrote with ease, and was fond of writing. She had a cheerful and generous disposition, as well as great natural vivacity; and in her letters exhibits a flow of expression, which, if the critic will not admit to be wit, must at least be allowed to rise to an agreeable sprightliness.

\* Ladies, at that period, were far from enjoying those advantages



of education which offer themselves to the present rising generation ; at a distance from the metropolis, especially, a reading female was a sort of phenomenon, and the county in which lady Bradshaigh lived was, by no means, the first to free itself from these symptoms of rusticity. Accordingly, we observe in the correspondence, that lady Bradshaigh was much disturbed by the fear of being known by her neighbours to correspond with an author, and to escape the imputation, very ingeniously, after Richardson had sent her his portrait, changed his name into *Dickenson*, that the questions asked her about her distant friend, might not betray her secret. She, indeed, was by no means a literary woman, and Richardson combats the narrowness of her notions on the subject of female learning ; yet she read a great variety of English books, and her remarks upon them are, in general, judicious. In the subjects of controversy between herself and her correspondent, she would oftener have the better of the argument, if Richardson had not laid hold on strong and unguarded expressions to tease and perplex her, and many topics he insists on evidently for the sake of argument. An excellent heart is shewn by this lady throughout the whole ; she seems to have been rather a hearty friend and a clever active woman, than a polished one.' Vol. i. p. cciv.

The other correspondents offer no particular subject of remark.

We might expect, in these volumes, much of the literary information of that æra. We find, however, little that is particularly interesting on these points. 'Tom Jones,' Mr. Richardson remarks, 'is a dissolute book : its run is over even with us ;' and the inimitable pathos of Sterne could not, in our author's opinion, compensate for slight indelicacies. Mr. Richardson *should* have recollected, that he ought not to have cast a stone on that account. Lady Bradshaigh's criticism on the *Foundling* is more candid, but not *approfondi*, or very favourable. There is a fac-simile of a letter from Warburton, which seems to have had considerable influence on Richardson's conclusion of *Clarissa*. We shall therefore transcribe it.

'Dear sir,

'I heartily thank you for the second and third volumes of *Clarissa*. I suppose two more will finish the work. And to those another advertisement of the same length which you have affixed to these may not be improper. This *was* but a general criticism on the *spirits of the fable*. That will afford a more particular examination of the conduct of this work ; in which we find that too great a sensibility and impatience under the force put on her self-satisfaction necessarily and fatally drew after it that long and terrible attack and combat on her virtue which now so entangled her in the miseries of life that nothing could free her from or make her triumphant over them, but divine grace ; which now comes, like the god in the catastrophe of the ancient fable, to clear up all difficulties. The natural and necessary connexion of all these parts on one another will afford occasion of remarks advantageous to the conduct of your work—explain the fineness of the moral—and remove that silly objection against the *too tra-*

*gical catastrophe.* 'Tis not so; 'tis happy, if an overflow of divine grace upon the human mind to make the close of life (from whence happiness, according to the ancient sage, is to take its denomination) happy. But the objection arose both from want of sense and of religion. I give you this hint that you may work up the concluding scene of her life as seraphically as you can. Cast over it that sunshine that may be able to dispell all the impressions that the foregoing had made upon minds really and not pretendedly tender; for as these last only pride themselves in what they have not, they will never be brought to own that an author's address can ravish from them what they think it an honour to pretend to. So good a work as yours deserves a sensible defence rather than a childish revery of a cake-house vision.

' Dear sir,

' ever most affectionately yours,

' W. WARBURTON.'

P. P. Apr. 25th, 1748.

The fac-similes, to us always interesting, added at the end of the work, are those of Mr. Richardson himself; an imitation of the writing of Mr. Harvey, in an elegant and affectionate letter; another of Colley Cibber, in a letter light and lively; one from Mr. Garrick; that we have transcribed, from Warburton; and another, from Dr. Young.

Prefixed to the work is a representation of Richardson, by Caroline Watson, from a painting of Mr. Highmore. At the head of the second volume is a grotesque representation of Richardson reading sir Charles Grandison to a group of his friends: in fact, from the execution, and the difference of the dress of these times, it is almost a caricature; but it is certainly valuable as a characteristic representation. It is from the pencil of miss Highmore, one of the party; which consists of Mr. Richardson himself; Mr. Mulso; Mr. E. Mulso; miss Mulso, afterwards Mrs. Chapone; miss Prescott, afterwards Mrs. Mulso; the reverend Mr. Duncombe; and the artist, afterwards Mrs. Duncombe.

The decoration of the third volume is a view of the most remarkable characters who were with Richardson at Tunbridge Wells in 1748, from a copy in his possession, with explanations in his own writing. It is an etching, coarsely coloured; but characteristic, and of course valuable. We distinguish, with satisfaction, the shades (for they are no more) of Dr. Johnson, Richardson, Garrick, lord Lyttelton, lord Chatham, Mr. Onslow (speaker of the house of commons), Colley Cibber, Mr. Whiston, the duchess of Kingston, &c.

The ornament of the fourth volume is a coloured etching of Mr. Richardson's house at North End. The fifth volume has no decoration; and the sixth is adorned with a portrait of lady Bradshaigh, by Caroline Watson, who has dressed her ladyship in the modern fashion. She is, in this way, more attractive, but less characteristic; and appears a pleasing intelligent woman.

On the whole, we have read these volumes with great satisfaction. They will be attractive to two kinds of readers: the modern ladies will see the objects which entertained their mothers and grandmothers; those who lived nearer the period will feel their former pleasures revived, by the renewal of the impressions with which they were once so much delighted. Each class will revere the strict morality, the cheerful unaffected piety, of the benevolent old man.

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ART. VI.—*An Abstract of the whole Doctrine of the Christian Religion. With Observations. By John Anastasius Freylinghausen, Minister of St. Ulrich's Church, &c. From a Manuscript in her Majesty's Possession. Royal 8vo. 12s. Boards. Cadell and Davies. 1804.*

THIS book is a phænomenon both in religion and politics; the public being indebted for it to the conjoint efforts of her majesty, lord Stanhope, the bishop of London, and an eminent divine of the Lutheran church. It was written by the last for the benefit of the first; has been edited by the third, and superintended in its printing by the second.

'The author of the following work was John Anastasius Freylinghausen, minister of St. Ulrich's church, and inspector of the public school, at Hall, in Germany; an eminent divine of the Lutheran church; a man of considerable talents and erudition, and of distinguished reputation in his profession. This tract of his has always been held in high estimation in that country, and considered as a judicious and masterly compendium of all the doctrines of the Christian revelation. And as the editor did not recollect any summary of this kind in the English language, compressed into so short a compass, and arranged in so systematic and scientific a form, as this abstract, he conceived that the translation of it from the original German, which is here offered to the public, might be of some use in this country: he thought it might be highly serviceable, both as an elementary book for the religious instruction of the youth of both sexes, and as a concise and comprehensive view of the whole system of Christianity for persons of a more mature age, who had neither leisure nor inclination to go through any elaborate or voluminous treatises of theology. Certain, at least, it is, that this tract has the honour to stand very high in the good opinion of the greatest female personage in this kingdom, by whose order it was originally translated into English, for the use of her illustrious daughters.

'The editor thinks it necessary to add, that, in order to make this work more acceptable and useful to his countrymen, he has taken the liberty to omit a few short passages of the original, which contained doctrines peculiar to the Lutheran church; and to render others more conformable to the tenets of the church of England. But if, after all, any should still remain that may appear not very consonant to its principles, (which, in some abstruse and mysterious

points, may possibly be the case, although the editor is not aware of any such,) the candid reader is requested to consider them as the opinions of a foreign divine, for which the editor does not hold himself in any degree responsible.' p. i.

To the information thus given, we must add, that this volume is the first work hitherto printed by lord Stanhope's stereotype, which has infinite advantage over the French, and every other species, although we have our doubts whether it is likely to be attended with all the beneficial effects that are expected to result from it: at all events a considerable time will be required for its general introduction and final establishment.

The paper is manufactured on a new principle, is of a good hue, and excellent texture, but, being too thick, is less fitted to receive a clear-defined impression. The size of it is adapted to his lordship's new iron presses, by which, it is asserted, twelve pages can be worked off in less time, and far more easily, than eight in the ordinary process of printing\*.

Thus constituted and introduced, we confess that we have received this book with a variety of pleasing sensations. What richer present can the queen of an enlightened and christianised nation bestow upon the people over whom she is called to preside, than a work which contains, in her opinion, a fair and intelligible abstract of their common faith; which has been the perpetual subject of her own researches, the exuberant source of her own consolations, and in which she has carefully and minutely instructed her own family? In what more benevolent labour, in what task more worthy of the gratitude both of the present and of future ages, can an ingenious and scientific nobleman engage, than in facilitating and giving additional perfection to the art of printing?—an art the most valuable and important that has ever been discovered by the inventive faculties of man. What may we not augur of the toleration and liberality of the times, when we behold two justly eminent divines of different churches voluntarily abandoning their minuter and less momentous shades of discrepancy, and uniting with heart and hand in one common recommendation of the precepts, and advancing with one common ardour the principles, of that glorious revelation to which they equally appeal? What, to the truly good man, can be a more exulting and gratifying sight, amidst the cruel dissonances of domestic opinions, and the still

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\* Upon consulting the printer of our Journal, who has inspected the presses, we find he is of a contrary opinion, and thinks they cannot be worked with such velocity as the presses in common use; at the same time he readily grants that they have considerably more power than the common presses, and that they require much less manual labour. EDITOR.

more cruel afflictions of foreign hostilities, than to behold persons of opposite political sentiments dropping, for a moment at least, all the lurking rancour of the human heart; reciprocally attracted towards one general focus of illumination, and, in the true spirit of Christian fellowship, confederating to promote the cause of religion and the best happiness of mankind?

But we proceed more immediately to the contents and arrangement of the work itself. It is divided into two parts; of which the first treats of the following articles, appertaining to God and the world of spirits:—of the Essence, Attributes, and Persons of God; of the Creation; of the Angels; of Divine Providence; of Election; of Christ, the Son of God and Man; of the Holy Ghost. The second part is appropriated to the doctrine of man, and comprises the following articles:—of the Image of God; of the Fall of Man, and of Sin; of Free Will; of the Call to Salvation; of the Divine Illumination; of Regeneration; of Justification; of the spiritual or mystical Union with God; of Renovation, or Sanctification; of the Holy Scriptures; of the Law and the Gospel; of the Keys of Heaven; of Baptism; of the Lord's Supper; of Repentance and Conversion; of Faith; of Good Works; of the Cross; of Prayer; of the Christian Church; of the Ecclesiastical Order; of the civil Magistrates; of the domestic Order; of Death; of the Resurrection of the Dead; of the Day of Judgement, and of the End of the World; of Eternal Life.

The tenets intended to be illustrated, as we have already observed, are those of the Lutheran church; yet, as the editor acknowledges in his preface that 'he has taken the liberty to omit a few short passages of the original, which contained doctrines peculiar to the Lutheran church, and to render others more conformable to the tenets of the church of England,' the reader who is not versed in ecclesiastical creeds and polemics will be often incapable of deciding to which church he is to ascribe various doctrines, or the illustration of those doctrines, which he will occasionally encounter. For this reason we earnestly wish that the Abstract had been printed entire, without either mutilation or mutation: nor can we too strenuously object to the titular ascription of the present, or of any other, work to an author, which, by a purposed variation of the original text, is made to contain tenets or axioms contrary to those professed and contended for by the author himself.

The form of instruction here adopted is catechetical—a form usually resorted to during the last and several preceding centuries, by most Christian churches, in their elementary instructions; and which was perhaps originally derived from the dialectic colloquies of Plato; but which, both in the present and in most other instances that have occurred to us, loses



much of the interest possessed by the latter, from the want of appropriate characters. For the rest, the author appears to be profoundly versed in the principles of his own church; to be laudably prompt in Scripture quotations; and, upon the whole (for the exceptions are not numerous), satisfactorily to deduce his doctrines from that unquestionable and immaculate source. We have also been generally pleased with the practical observations which are in every instance subjoined to the different replies, and which constitute, in our estimation, the most valuable part of the book.

Yet M. Freylinghausen is seldom a close reasoner, or an acute dialectician. His proofs are advanced indiscriminately from natural philosophy and holy writ: but in many places better arguments might have been selected, or those selected supported in a better manner. We shall illustrate our remark by a few specimens. The second question in the work is as follows—

*What is our knowledge of God?*

‘Two-fold: natural, and supernatural. The former God hath implanted in the very nature of man, and is no more than a remaining spark of the light of the image of God, which was created in us; by which we know that there is a God, and that we must love and obey him: which knowledge may increase in us by the contemplation of the works of God. The latter is the knowledge of God, that is acquired through the illumination of the Holy Ghost, from the word of God, by all those who do not counteract his operation.

‘*Observation.*—The existence of a God is proved, from the light of reason and our own experience, in the following manner: Since all things that exist must have a cause, the world also must be the effect of some superior cause. Were this cause within the world, it would then exist from necessity, and be immutable; which *not being the case*, the cause must be without the world; and, in tracing it ever so high, we must at length rest at a prime author, who, as the creation is so varied, beautiful, and wisely ordered, must be *all-powerful*, and of *infinite wisdom*. Moreover, the world itself cannot be a prime cause, *since it is changeable, and doth not exist from necessity*: the ultimate cause, therefore, to which we must refer its existence, cannot but be *immutable and necessary*. And this all-powerful, wise, immutable, and necessary being, the author or cause of all things, is what we call God.’ P. 1.

Our author here thinks it necessary to *prove*, from *natural phenomena*, the existence and perfections of a first cause: but he *takes it for granted* that the world is *mutable and does not exist of necessity*, and consequently that the universe or world itself cannot be the first cause; although there have been individuals in most ages who have maintained the latter opinion; and the former was an express doctrine of the Peripatetic philosophy—a philosophy which was so interwoven with the tenets of

the Christian church in its earlier ages, and so highly appreciated by many of its *most profound, most subtle, most resolute, most angelic*, and *seraphic* doctors of the sixteenth century, that Melanchthon, the bosom friend of Luther, expressly declares, that, in sacred assemblies, the Ethics of Aristotle were read to the people instead of the Gospel \*. If it be observed, in return, that the book before us is intended, not for the use of infidels, but of Christians; and that hence there is no necessity for proving that the world is not God; we retort, that, in this case, there is likewise no necessity for proving the existence of a God, the latter position being as universally admitted as the former is denied. An argument should either be followed up, or not entered upon: if link do not uniformly unite with link throughout the course of the whole chain, it is of no consequence of what strength many of its links may consist separately—the chain itself must necessarily deceive whosoever depends upon it, and can be of no more use than a rope of sand.

The doctrine of *contingency* is given so equivocally, that we can scarcely comprehend the author's meaning upon this important subject.

'God, by this omniscience, not only foresees, with unerring precision, all future events, *even such as are contingent*, and depend on the conduct of men, (for instance, *how a war shall end*;) but also knows what, under certain circumstances, would have happened, though neither ever came to pass.' P. 5.

Here it should seem that *contingencies* are events either altogether *fortuitous*, or dependent upon the conduct and determination of *mankind alone*, without the interference or providence of the Supreme Being, who merely *foresees* and *knows*, but does not pre-ordain them; and that the termination (and, by consequence, the origin and progress) of wars between nation and nation belong to the class of transactions in which the Deity never interposes—a tenet which it is difficult to reconcile with those sacred exercises of public fasts and thanksgivings for national misfortunes and successes, in which the church has never ceased to engage, occasionally, from her first establishment. Yet, in page 13, creation itself is defined, 'the *producing of all contingent things* by the infinite power of God.' And, in p. 28, we are also informed, that 'the *government* of God extends over all ranks and conditions of created things; so that all they do, and all that HAPPENS to them, is ordained by his infinite wisdom.' We know not whether the editor were sensible or not of such a discordance of opinion; but in page 13 we meet

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\* Apol. A. C. p. 62.

with a note, probably introduced by himself, which proves evidently that the writer of it conceived some explanation to be necessary. By this note we are informed, that '*contingent things* are such as may, or may not, be; and may exist in a different manner from what they do: such are all creatures. God is the only necessary being.' Upon this illustration, however, not merely *many events*, but *all creatures*, are fortuitous; and we not only advance from shade to shade, but from contradiction to contradiction.

In the same page we meet with the following question and reply—

'Why is the creation treated of here?' (*i. e.* in that part of the work appropriated to the consideration of the Deity). 'Because it is the first operation, whereby the Almighty *Triune God*, and especially the Father, as the first person, manifested himself.

'*Observation.*—This is a mixed article of faith, which we learn partly by the light of reason, and partly from revelation; and which must be known and believed, that we may thereby perceive our absolute dependence upon God, and his unlimited power over us, as being the work of his hands.'

This is, indeed, to lead us into the palpable obscure, and to make mysteries more mysterious. We will first notice the necessary consequence of this very extraordinary position, which is, that it is impossible for any man to perceive his 'absolute dependence upon God, and his unlimited power over him,' unless he believe in the doctrine of the Trinity—a deduction, which, we apprehend, has never before been brought forward by any trinitarian whatsoever; and which, we trust, never will again: for nothing can be more injurious to a dogma of any kind, than to deduce it from weak premises when stronger are before us, or to subtract from it conclusions which are in no way connected with it. What the author means by the position itself, that 'the Almighty *triune God* was manifested' by the work of creation, we are at no small loss to conjecture. We well know that many divines, not reflecting that the trinity ought to be regarded as a doctrine *exclusively* emanating from the Christian religion, have had recourse to the Jewish scriptures, in proof of what the Jews themselves, at no period, either avowed or pretended to perceive; and have built upon a mere grammatical construction, in the first chapter of Genesis, what they ought to have looked for in the Gospels and Epistles. But as we find no mention of the *ברא אלהים* in the passage before us, nor any reference to any such expression in any other place, it does not appear that our author refers to so incompetent a source of information, or that he pretends to know more of the Jewish writings than the Jews themselves ever pretended to know.

In plain terms, indeed, he tells us that the doctrine of the trinity is 'a mixed article of faith, which we partly learn by the light of reason, and partly from revelation.'—The reader will by this time have perceived that M. Freylinghausen is fond of advancing proofs, or what he apprehends to amount to proofs, as the bases of his different assertions. And as it was, to us at least, a new position that the doctrine of the trinity is 'a mixed article of faith, which we partly learn by the light of reason,' we confess we were eager to ascertain the means by which the author had discovered so novel, and at the same time so important, a fact. We expected to have been referred to the Brama-Vishnu-Siva, the triple divinity of the Sanscrit Vedas; the monad, duad, and triad; the *αὐτοματισμός των πάντων*, *ψυχωσις τῷ ὅλῳ κύκλῳ* and *φωστῆρες ἐν οὐρανῷ* of Pythagoras; the form, privation, and matter; the corruptible, incorruptible, and *primum mobile*, of Aristotle: but especially to the *αγαθόν*, *λογισμός*, and *ἐμφυτός ἐκίνησις*, the eternal principle, idea, and matter, of Plato, so ingeniously developed in the writings of Irenæus and Athenagoras, or still later in the more lucid and perspicuous pages of Synesius, Boëthius, and Æneas Gaza. But what was our astonishment and mortification, to find, that, after having suffered us thus largely to indulge in our own fancies, and thus eagerly to anticipate his, our author abruptly drops the subject, and offers neither argument nor conjecture in its support.

In the following passage it should seem that *every age and nation* are equally interested in the divine mercy, and the sacrifice of the Redeemer.—

'This sacrifice or expiation of Jesus Christ operates in favour of *all men*: for he is said to have died for *all men*; that is, instead and in behalf of *all men*; so that, by his death, he hath procured them the grace of God and eternal life. The proofs thereof are,

'1st, Several passages in scripture, in which it is expressly said, that Christ suffered and died for the *whole world*; that he delivered *all men*; that *those also who are condemned* are redeemed and delivered by Christ; that men are condemned through their own fault.

'2dly, The universal call to salvation, and the offer made of it to *all mankind*.

'3dly, The condemnation of men for not believing in Jesus Christ; for, in order to believe in him, we must admit that he died for us: now, according to the opinion of those who deny the *universality of his propitiation*, this might be a falsehood; they, therefore, who would believe it, would be condemned for discrediting a falsehood, which would be a manifest blasphemy.' p. 50.

Yet, according to the following paragraph, it should appear that none but those who are acquainted with the Gospel, and have a *lively faith* in its doctrines, can eventually become partakers in its benefits.—

'He' (God) 'hath established a certain order in which he proposes to save mankind; but according to which *none shall be saved, except those who believe in Christ, and persevere in that faith unto the end.* These, as he foreknew them from eternity, so are they also *elected* through his infinite mercy.' p. 36.

And, in the ensuing quotation, our author not only shuts the gates of everlasting mercy on the heathen world, but countenances the absurd conceit that the virtues of pagans are unacceptable, and even criminal, in the sight of God.—

'The virtues of the heathen are not works acceptable to God, who can take pleasure in nothing but what proceeds from his Holy Spirit; and because it can be proved that many of those actions sprung either from hypocrisy or selfishness, the seemingly hard saying of some of the fathers, that *the virtues of the heathen are eminent sins*, will not appear so extraordinary.' p. 84.

The following chapter we select on various accounts.—

'Of Christ's States of Humiliation and Exaltation.

'Sect. 1. *Where are the different states of Christ mentioned in scripture?*

'The two states of Christ are best described in Phil. ii. 6, 11.

'Sect. 2. *Wherein consists his state of humiliation?*

'In his having divested himself of his divine semblance, and of the constant use of the divine attributes, of his omniscience, his omnipotence, &c.; notwithstanding which, lucid rays of them at times broke forth during the days of his abode on earth, which are the miracles he is known to have wrought: and in taking upon him the form of a servant, and becoming obedient to the Father, even unto the death of the cross.

'*Observations.*—By Christ taking upon him the form of a servant, is understood, that he became more abject than other men; for servants formerly were chiefly bond-slaves, who were treated with great severity and contempt. He also submitted himself to human imperfections; not those of sin, but such as are derived from the weakness of human nature, as hunger, thirst, weariness, sleep, &c.

'Sect. 3. *What are the degrees of this humiliation?*

'His mean birth and education: his contemptible and low station among men; his internal and external sufferings; his ignominious death, and his burial.

'*Observations.*—*His mean birth:* Christ would equally have been man, had he been born of a mother in a higher station, and in easier circumstances.

'*Contemptible and low station:* Until his thirtieth year he assisted his foster-father in his profession of a carpenter; during his prophetic office he lived in extreme poverty and on alms; and he was frequently obliged to fly from place to place, in order to avoid the persecutions of his enemies.

'*Internal and external sufferings:* See Chap. II. Sect. 10. *Obs.*

'*Ignominious death:* The death of the cross was the punishment of slaves, and, consequently, a most contemptible as well as a very excruciating mode of execution.'



' *Burial*: The circumstances of magnificence attending his burial were properly a prelude of his approaching exaltation.

' Sect. 4. *What was the cause of this humiliation?*

' Our fall, and the offence thereby given to the justice of God; which Christ was, by his humiliation, to satisfy, if we were to be freed from sin and death, and partake of salvation.

' Sect. 5. *Wherein consists the state of exaltation of Christ?*

' In his having cast off all the human imperfections he had taken upon him for our sake; in entering into the perfect enjoyment of his majesty and glory; and in the complete manifestation thereof hereafter.

' Sect. 6. *What are its degrees?*

' His descent into hell; his resurrection; his ascension into heaven; his sitting on the right hand of God, and subsequent sending of the Holy Ghost; and the future coming to judge the world, and the entire manifestation of his glory.

' *Observations.*—By Christ's *descent into hell* is meant, that soon after his resurrection he repaired, body and soul, to the abode of the devils and of the damned, both to show himself unto them as their conqueror, and to terrify them. The proofs of this doctrine, however, being somewhat obscure, it may admit of different interpretations.

' By his *resurrection* is understood, that his body being reanimated, joined the soul and issued out of the tomb. His resurrection is to be attributed both to the Father and the Son, it being the only and supreme power of God that hath wrought this work of redemption.

' His *ascension into heaven* means his having removed his bodily presence from earth, to the place where God more immediately manifests himself to the faithful who have finished their course. Invisibly, however, he is still present on earth.

' His *sitting on the right hand of God* can only be a figurative expression; since God, as a spirit, can have no right nor left hand: but in the same manner as we place those we honour on our right hand, so Christ sitting on the right hand of God implies, that he is exalted to the highest degree of honour, and is invested with the supreme power to rule and reign over all things.

' Of his *future coming*: See Part II. Art. XXVI.

' Sect. 7. *What is the motive of this exaltation?*

' It is because we wanted a Redeemer, who should not only, by his death, obtain salvation for us, but might also impart it to us; which would have been impossible, had Christ not risen from the dead.

' Sect. 8. *What is our duty in this respect?*

' 1st, That by the deep humiliation of Christ we learn, and penitently acknowledge the enormity of our fall; 2dly, That we arm ourselves with his humility and lowliness; 3dly, That we proclaim his power, and the dignity of his exaltation, by all our actions; and, 4thly, That we await in faith and hope the manifestation of his glory.

' Sect. 9. *And what is our comfort?*

' That this profound humiliation hath fully atoned for the fall of Adam and of his posterity; that by suffering crosses, persecutions, and contempt, we become similar unto him; and that in due time we shall be exalted with him into glory everlasting.' P. 54.

This extract offers us not only a fair specimen of the author's manner, but a variety of subjects for remark, had we time to engage in them. We cannot, however, permit the present explanation of our Saviour's *descent into hell* to pass without a few observations. There is no doctrine in the Christian creed that has been interpreted in a greater variety of ways. By St. Augustine it was understood that 'he descended into *the grave*;' by the church of Rome, that 'he descended into *purgatory*, and preached to the souls who were expiating the sins they had committed while on earth:' by the church of England, as we shall presently evince, the phraseology seems to be left doubtful and undecided: by Luther it was explained, as in the passage before us, 'he repaired, *body and soul*, to the abode of the devils and of the damned, both to *show himself unto them as their conqueror, and to terrify them*:' by Calvin it was asserted, more horribly still, that both in *soul and body* he descended to the regions of the damned, and sustained in his own person all the tortures of a reprobate spirit. The doctrine, in every mode of rendering, seems chiefly to have been derived from the Apostles' Creed, which simply affirms that 'he descended into hell:' yet, in the earlier copies of this creed, there is no such passage whatever, nor any thing equivalent to it; nor is it to be found in any reading of this venerable formula antecedently to the latter end of the fourth century. At this period, however, we trace it; and it has continued to the present time, without variation, in the form in which we now find it. That it ought to constitute a part of the Christian creed, there can be no doubt; for the fact is plainly intimated in a variety of texts of Scripture; and a detailed description is offered in one of them (we mean 1 Peter iii. 18, 19, 20) of the place to which our blessed Saviour descended, and of the errand on which he was employed:—'*For Christ also hath once suffered for sins—being put to death in the flesh, but quickened by the spirit; by which also HE WENT AND PREACHED UNTO THE SPIRITS IN PRISON, WHICH SOMETIME WERE DISOBEDIENT, when once the long-suffering of God waited in the days of Noah.*' This, however, is the only text which can afford us any clue to the meaning of the brief and general position in the Apostles' Creed, that 'he descended into hell;' and, hence, it is to this that each of the above interpretations alludes. It is, however, astonishing to observe the extreme difference of these interpretations, thus flowing from one common source; and it is more astonishing still to perceive, that, numerous and different as they are from each other, there is not one of them that will be fairly borne out by the text to which they so concurrently appeal. The term *disobedient*, or *rebellious*, will not fairly apply to those who are expiating their transgressions in a purgatory or middle region between heaven and the place of torment; nor is there in the text the remotest reference to the existence of any

such place: consequently it will not support the explanation offered by the church of Rome. It is still more hostile to the commentaries of Luther and Calvin; for, while both these divines assert that 'Christ descended, *body and soul*, to the abode of the devils and the damned,' the text expressly declares that he was *dead in the flesh*, but quickened by the spirit; or, as bishop Horseyley far more accurately renders it, *quick in the spirit*. While these interpreters, moreover, contend—the one, that he suffered in his own person the torments of the damned; and the other, that he went to show himself as their conqueror, and to terrify them—the holy scriptures, by this passage, assert that he descended for the purpose, not of *suffering*, not of *terrifying*, *tantalising*, or *triumphing*, but for that of *preaching*, and of preaching to the disobedient—*ἐκηρυξεν ἀπειθήσασιν*—a phrase, the real import of which, as it appears to ourselves, we cannot stay to explain, but which is equally adverse to the opinions of Calvin and of Luther.

We have dwelt the longer upon this point, because we have no doubt that the interpretation here offered is not only that of Luther and the *author* of the volume before us, but also of the right reverend *editor*, and, in his opinion, of our own established church; since, as we have already observed, he expressly tells us in the preface, that he has taken the liberty to omit passages of the original which contained doctrines *peculiar to the Lutheran church, and to render others more conformable to the tenets of the church of England*. Nothing, however, can be more adverse than such an interpretation, not only to what is maintained by other learned prelates of the church of England as their *individual opinion upon the subject*, but to what they believe to be the true and unequivocal tenet of the church of England itself; and we need urge nothing further, in proof of this assertion, than the interpretation lately advanced by the bishop of St. Asaph, in a sermon upon the very text we have now been considering—an interpretation, however, which we can as little approve as any one of those we have already adverted to, and which is equally different from them all.

The fact is, as we have just observed, that our own established church seems fairly to admit of a variety of illustrations, in consequence of being herself undecided as to the real meaning of the doctrine in question. It is deemed of sufficient importance, indeed, to constitute one of the Thirty-nine Articles; but the express article upon this subject, in its present form, appears so different from what it appeared on its earliest introduction, as to justify the belief entertained by many learned divines, and among others by the bishop of St. Asaph himself, that a change seems to have taken place in the opinion of those who revised the Articles, within less than ten years after their first promulgation. Thus, in the Articles agreed upon in convocation in the sixth of Edward VI. (1552), the third occurs

as follows: 'As Christ died and was buried for us, so also is it to be believed that he went down into hell; for the *body lay in the sepulchre* until the resurrection, but his ghost, departing from him, was with the ghosts that were in prison, or in hell, as the place of St. Peter doth testify.' Yet, when the same Articles were settled in their present form in the fifth of Elizabeth, not more than ten years afterwards, the third was briefly entered as follows: 'As Christ died for us, and was buried, so is it to be believed that he went down into hell.' In which the proposition in the Apostles' Creed alone is referred to, and the passage in St. Peter is entirely omitted, as though, agreeably to the idea we have advanced, the members of the convocation were doubtful of its meaning, or had altered their sentiments upon the subject. If the interpretation offered in the sixth of Edward VI. be still adhered to by the church, then is the right reverend editor of the volume before us strangely at variance with our national Articles; for, while the Articles assert that the *body of Christ lay in the sepulchre*, and his *ghost* alone departed from him, the right reverend editor asserts that 'he repaired, *body and soul*, to the abode of the devils.' We believe, however, that, in the present state of our church, the explanation of the important doctrine before us is a moot point; and consequently we are not surprised at the very opposite interpretations which have been, and still continue to be, given of this doctrine, by the most grave and learned of our prelates. We lament, at the same time, that such a difference of opinion should be suffered to prevail upon this and other points of equal importance, advanced, but in terms somewhat questionable, in the same Articles; often to the scandal of the church itself, and always to the triumph of its adversaries: nor can we too strenuously recommend a new convocation, and a revisal of these discrepancies; such as in 1772 our right reverend editor himself, in conjunction with the bishop of Ely, the bishop of Dromore, and other pious and learned dignitaries, associated to obtain.

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ART. VII.—*Translations from the German, Danish, &c. To which is added miscellaneous Poetry. 8vo. 7s. 6d. Boards. Reynolds. 1804.*

A POEM entitled 'the Traveller and Sexton,' written by a Mr. William Herbert, was selected in our second volume (Third Series), p. 110. On taking up this pamphlet, we hoped that the same writer was again a candidate for our attention; but we find, from the preface, that a second poet of the same name has risen up; and that these pieces, which are chiefly translations, may on no account be ascribed to the author's namesake. If a literary competition should continue between the bards, this new one may aptly be characterised as Herbert the Dane:

since from the literature of Denmark he derives the most valuable and peculiar of his communications.

This volume [we understand a second has been published, which shall shortly be noticed] opens with a close and lively version of the latter half of Bürger's *Lenardo* and *Blandine*, beginning at the words—

‘Und als sich der Alte zum horchen geneigt.’

As this is the most considerable and interesting of the pieces comprised in the publication, we borrow a portion of it.

‘He came, and he kiss’d her cheek blushing with love,  
And the charms of her touch all his terrors remove.  
With kisses soft-glowing each other they press,  
With love-breathing words, and with tender caress.  
Enraged the king hears them their passion disclose,  
But bolts and strong locks did his passage oppose.  
He waits, and he watches with rage-swelling breast,  
As a dog, that has crouch’d at the den of a beast ;  
While the heart of the youth, which no pleasure can warm,  
Grows colder and sadder with fearful alarm.

“Awake, my sweet princess ! I hear the cock crow ;  
Let me leave thee, before the bright morning shall glow !”

“O sweetest ! awhile in my bosom delay ;  
’Tis but the first night-watch, and safely you stay.”

“Look out, my sweet princess ! the heavens grow light ;  
Let me leave thee, ere round us the morning shine bright !”

“O dearest ! awhile in my bosom delay ;  
The light will not yet our fond raptures bewray.”

“Ah listen, my princess ! Ah hear’st thou the sound  
Of swallows, that warble their matins around ?”

“O my darling ! awhile in my bosom delay ;  
Thou hear’st but the nightingale’s love-breathing lay.”

“Let me leave thee ! I hear the cock, loudly that crows ;  
The morning shines clear, and the morning air blows ;  
The swallows *they* warble. O let me depart !  
O let me ! alas ! what so troubles my heart ?”

“Adieu, my sweet husband ! nay, yet tarry here !  
Ah me ! my sad bosom ! why heaves it with fear ?  
Here shew me thine heart ! O why throbs it so sore ?  
Dear heart, love me now, and to-morrow night more !”

“Farewell, my sweet princess !” Then crept he away,  
And fled thro’ the passage with fear and dismay ;  
All trembling, and pale, as the dead, with affright,  
He stumbled along by the glimmering light.

O then from their ambush they both rush’d amain,  
And, “Shalt thou for Burgundy’s crown woo in vain !”  
Thus crying they smote the fair page to the ground ;

“There, hast thou the dowry ! there take it, *thou bound !*”

“O merciful Christ, take my soul to thy rest !”

He said, and his dying head sunk on his breast.



His soul from his bosom with fearful dismay

Then fled, unappointed, unhouse'd, away.

The proud Spanish prince, fiercely foaming with rage,

With his blade rent the breast of the beautiful page.

"Here shew me thine heart! O why throbs it so sore?

Hast thou had love to-night? wilt' to-morrow have more?"

'Then tore he the quivering heart from his breast,

And sated his fury with horrible jest.

"Now, heart, then I have thee! why throbs it so sore?

Love now, thou fond heart, and to-morrow love more!"

'Meanwhile the fair princess wild terrors assail;

Strange dreams in her sleep and sad visions prevail;

Of pearls stain'd with blood, garlands dropping with gore,

Of horrible dances, and hellish uproar.

From morning till evening all mournful and sad

On the bed her fair limbs sick and weary she laid.

"Come, midnight, and quiet my fearful alarms!

Come, midnight, and bring the dear youth to mine arms!"

'And, when midnight had sounded the summons of love,

And the tranquil stars gleam'd in the heavens above,

"Ah me! my fond bosom! why throbs it so sore?

Hark! hark! 'tis the sound of the small hidden door."

Then enter'd a youth all in mourning array'd,

With a torch, and a shroud, and approach'd to the maid;

And a bloody ring broken before her he threw,

And, slowly returning, in silence withdrew.

Then follow'd a youth all in purple array'd,

And a gold urn he bore, which he placed by the maid;

A gold urn with handle, and lid, and the crest

Of the king on its glittering cover impress'd.

Then follow'd a youth all in silver array'd,

And a letter he bore, which he gave to the maid;

To the maid all with horror and wonder inspired,

And bow'd, as he went, and in silence retired.

And, when the sad princess with terror all pale

Had read in this letter the horrible tale,

Dim, dim grew her sight, as if clouds gather'd round;

She clench'd it with anguish, and sprung from the ground;

And, soon with strain'd vigour collecting her might,

From her high-throbbing bosom dismissing affright,

Thus danced she, thus sung she, loud crying, "Hurrah!

My bridegroom is there; let the loud harpers play!

Hurrah! hurrah! dance ye with pleasure and love!

The garland waves round me! my feet nimbly move!

Now dance, all ye lords, and ye ladies so gay,

And still, as ye dance, let the loud harpers play!

O see ye my true love in silver array'd,

How noble his figure, how gracefully made?

Do you see on his bosom a purple star shine?

Hurrah! all ye lords, and ye ladies so fine!

Now dance ye with pleasure! why thus turn away?

Why scorn him, ye lords, and ye ladies so gay?

For he is the bridegroom, and I am the bride;  
 And the angels of heaven the marriage-bond tied.  
 Now dance ye! now dance ye! Why thus turn away?  
 Why scorn him, ye lords, and ye ladies so gay?  
 Away, ye proud rabble, away from mine eyes!  
 I hate all your titles, your pride I despise.  
 The lord and the slave spring alike from the earth,  
 And a noble heart graces the meanest in birth.  
 My beautiful page bore a worthier mind,  
 Than ever the breast of a noble enshrined.  
 Play, play, the sweet music of pleasure and love!  
 The garland waves round me! my feet nimbly move!  
 Hurrah! to the dance of the wedding! hurrah!  
 My bridegroom is here, let the loud harpers play!"

'Thus sung she, still dancing; thus danced, as she sung;  
 Till on her cold bosom the dew of death hung.  
 The dew of death gather'd her pale cheeks around;  
 She panted, and fainting she fell to the ground.  
 When the warm blood began to her heart to return,  
 Her hands just reviving she stretch'd to the urn;  
 In her arms she embraced it, and on her lap held,  
 And, raising its top, the dire sight she beheld.  
 His heart seem'd against her still throbbing to beat,  
 As if yet it felt pain, as if yet it felt heat.  
 Then fast from her fair eyes all clouded with woe,  
 Like rain-drops thick streaming, the bitter tears flow.

"O anguish! now seem'st thou like water and wind;  
 Swift flows by the water, swift passes the wind;  
 Yet ne'er will all pass, nor will all flow away;  
 So thou, bitter anguish, wilt ne'er pass away!"

'Then sunk she heart-broken with sad hollow eye  
 In the cold sweat of death on the pavement to lie;  
 And with painful convulsion fast, fast to her breast,  
 Fast, fast, to her fond heart, the bloody urn press'd.

"Dear heart! I lived for thee, and for thee shall die.  
 O it bursts thro' my bosom, still throbbing so high!  
 It weighs, O it weighs, like a stone, in my breast!  
 O merciful Christ, take my soul to thy rest!"

Then closed she her lips, and then closed she her eyes;  
 Now the messengers hasten'd; the king heard their cries:  
 Swift and loud thro' the castle their mournful shrieks sound,  
 "The princess, the princess lies dead on the ground!" r. 3.

Our readers will perceive that the poem of Bürger is itself an abridgement of Dryden's *Guiscardo* and *Sigismunda*, told in the ballad form, and enriched with a fragment of *Romeo* and *Juliet*, whose dialogue of separation, at day-break, is here done into rhyme. The materials, therefore, are wholly English, and only made up on the continent. The translation is executed line for line, and varies as little as possible from the text. At line 183, '*which no pleasure can warm,*' is substituted to the *nach gepflogener lust* of the original—a turn less indelicate per-

haps, but less according to nature. One consequence of beginning the translation at the 128th line of the German ballad is, that the reader cannot guess who are the persons that rush from ambush in the 209th line; the lovers only are the *they* of the reader's acquaintance: this renders the catastrophe dark, and almost unintelligible. The metre is precisely that of the German original: it has, however, not often been selected in our language for serious composition. When long syllables occur elsewhere than at the four cæsures of the Alexandrine, the effect is inharmonious. Thus, in the lines—

'Fast, fast to her fond heart, the bloody urn press'd'—

'My child, if my sad crimes may yet be forgiv'n'—

the intended measure is undiscoverable. The story, as formerly told by Dryden, is more heroic, but less in human nature: it resembles an event seen through the medium of French tragedy. Both the English and the German poet have made the incident a vehicle of Jacobinism, and put into the mouth of the heroine a solemn protest against nobility.

The following Swiss song, from Gessner, will please his admirers.

'What beauteous vision charms my sight!

'Tis you, my darling maid;

The polish'd helmet's trembling light  
Beams from your gentle head.

'A varied plume waves with the wind

Upon your lovely brow;

From which the auburn curls behind  
In simple ringlets flow.

'An iron breast-plate rudely feels

Your heaving bosom rise.

Ah cruel steel! which thus conceals  
That bosom from my eyes.

'Yet charm'd I view the graceful knee,

The slender ankle too;

Which late the robe forbade to see,  
And fancy faintly drew.

'At Eden's gates in arms array'd

A blooming cherub stands;

Like him you shine, my lovely maid,  
And raise your guardian hands.

'As his bright looks the fiend oppose,

But joy the good to see;

Your blue eye frights our haughty foes,  
Yet sweetly smiles on me.

'Harmless o'er you each hostile dart  
 Shall lightly whistle by;  
 Alone to wound that tender heart  
 Love's gentle arrows fly.' p. 19.

For novelty of subject, the most remarkable poems are Sir Ebba, from the Danish original in Suhm's collection, and a song from Evald; but neither of these poems is, for story or execution, superlative. Several pleasing translations from Catullus, Horace, and others, are included in the collection; which are rather to be commended as proofs that the author glows while he reads, than that he trembles as he writes.

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ART. VIII.—*Practical Discourses. By the Rev. Richard Warner, Curate of St. James's Parish, Bath. 2 Vols. 8vo. 14s. Boards. Robinsons. 1804.*

UPON opening these volumes we were surprised to find that Mr. Warner should entertain any fears of affectation being imputed to him in consequence of the title which he has adopted. The perusal, however, of a few lines in the preface unfolded the mystery: it convinced us that Mr. Warner entered into an explanation of the title not so much for the sake of avoiding the charge of affectation, as of throwing out censure. He remarks, that he means to designate a series of sermons founded on the *precepts* rather than the *pretended* doctrines of the New Testament; which he considers as calculated to enforce the obligation of *moral righteousness*, rather than those controverted articles of faith which Mr. Warner, with no great elegance of expression, calls 'a bone of contention.'—'Whatever wild enthusiasts on the one hand, or worldly divines on the other, may conceit, assert, or write to the contrary,' he declares, that 'he shall continue to think, as long as his faculty of *ratiocination* remains unclouded, that Christianity, according to the spirit and letter of the Gospel, is a system neither veiled by mystery, nor involved in difficulty, as the former would lead mankind to imagine; and that it is not essentially and exclusively associated with any particular form of liturgy, system of establishment, or modification of government, as the latter would suggest.' We will venture to affirm that we are neither wild enthusiasts nor worldly divines; and yet we will dare to assert our belief that both mysteries and difficulties are to be found in the 'Gospel system,' whatever Mr. Warner may conceit, assert, or write, to the contrary. St. Paul certainly considered the mystery of godliness to be great; and St. Peter confessed that in the writings of the former there were some things hard to be understood: yet we never heard from a Christian believer that St.

Paul was an enthusiast, or St. Peter a worldly divine. Mr. Warner may be acquainted with the names of Butler and Paley: of these, the one affirmed the Christian scheme to be quite beyond our comprehension \*; the other, in his sermon 'On the Use and Application of Scripture Language,' observes, 'it must not be dissembled that there are many real difficulties in the Christian Scriptures.' The sentiments of such men are deservedly of weight; and, until we are furnished with something more than a mere denial of their truth, we shall not be disposed to leave these able guides.

So much for the preface. The dedication, which occupies the space of twenty-two pages, contains many remarks of the most reprehensible nature: it is little less than a libel on the church and state: and, had it not been avowed by Mr. Warner himself, we never could have believed it to be the production of a minister of the established church. After some commonplace remarks, he proceeds to insinuate, with equal *modesty and truth*, that the genuine doctrines of the Gospel (*such as his discourses contain*) are now obsolete; and that it requires all the aid of patronage to give them a temporary existence. He hints that the clergy are merely time-servers, and too courtly to practise particular application; that is, according to Mr. Warner's explanation, they neglect to specify in a pointed and unequivocal manner the offences against the laws of God which mark the characters of the times, and to apply to those the denunciations which the Scriptures have levelled against them and against all such as do these things. He further declares, that these sentiments have been confirmed in his mind by the use and purposes to which the last fast-day was applied by the clergy; whose sermons on the occasion he pronounces to have been frothy declamations on the enormities of our enemies, and gratulations on our own worth, whilst others were translations from *Selectæ e profanis*. This sweeping censure is not greatly moderated by allowing that some publications, which that occasion produced, rank higher as compositions and Christian discourses; for even these, it seems, have not ventured beyond generalisation. We do not stay to make many observations on this language, the folly and falsehood of which are its best refutation; nor do we think it necessary to point out any particular sermons, which, in point of composition and Christian tendency, are superior to those contained in the present volumes, because few have ever come before our tribunal which are inferior to them: but we cannot avoid saying that the bench of bishops are obliged to Mr. Warner for the *compliments* which he has paid them, as well as his clerical brethren, who did not perhaps know before that they were so completely ignorant of the religion of Jesus Christ.

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\* Anal. part. ii. cap. iv. p. 220. Ed. Oxon.



After *this decent and becoming language*, which breathes all the spirit of 'stand off, for I am holier than thou,' Mr. Warner is so obliging as to specify those particular vices which, to adopt his own graceful expressions, have 'been rather *tickled than probed*.' These are classed under eight heads—1. Perjury—2. Insatiable Thirst of Wealth—3. Lewdness—4. The Love of Fiction—5. Vice and Wretchedness of the Poor—6. Pride, Ostentation, Insolence—7. The Rage for War—8. Clerical Remissness.

Under the first head, Mr. Warner, in his fondness for censure, observes, 'Our senators swear; our clergy swear; our commoners swear; our universities are not to be entered without swearing to the due observance of a volume of local laws, many of which it is impossible to observe.' What these impossible laws are, we should have thanked this gentleman to have particularised; among the *many* he has discovered, it would not, it could not, have been difficult to name one: but, for reasons best known to himself, he brings a heavy charge without an iota of proof. Our clergy swear—they do so; they swear allegiance to their king, they swear to show canonical obedience to their diocesan. Is it the former or the latter oath that displeases our author? or are both offensive to him? Our senators swear—what then? do they swear to impossibilities? Our churchwardens swear—granted: they swear to present every thing presentable. But they observe not their oath. Whose then is the fault? Surely not theirs who bind them to their duty, but theirs who neglect so solemn an engagement. As to the vice and wretchedness of the poor, it is a thing confessed. It must be confessed likewise, that 'the profaneness and irreligion of the great produce upon the poor and ignorant all the consequences of bad example.' But, beyond this point, we do not agree with this reverend gentleman. He, like many others, has entered upon a subject which he does not understand; and he has most completely mistaken effects for causes. We must be permitted to tell him, that the misery and wretchedness of the poor do not, as he supposes, originate from their being crowded together in manufacturing towns and cities, nor from their being detached from the simple habits of rural life, and excluded from the rights of commonage. Whence, then, do they arise? From too abundant a population. It is this which compels them to crowd together into cities and manufacturing towns; it is this which drives them from rural life, where they can find no sufficient employment: and no regulation, which does not in many cases prohibit marriage either mediately or immediately, or (which would be infinitely more desirable) does not tend to cultivate the immense tracts of land which yet remain in a waste state in our own country, can prevent the evil. Before Mr. Warner again applies to his mouth the trumpet of dis-

satisfaction, we would recommend him to consult writers who will place this subject in its proper light. We cannot quit the dedication without presenting our readers with the following paragraph, which will be found under the seventh head—The Rage for War. It is well calculated to show the spirit and temper of the author.

‘Familiarized to accounts of blood, to tales of sorrow and desolation, we are become in love with horror, and dwell with pleasure on the miseries of mankind. Our notions of Deity are changed with our other associations; and fasts and thanksgivings for victory are resorted to with as much confidence in their propitiatory and conciliating influence, as if the Christian God were a being like unto murderous Mars of classical mythology, the blood-thirsty Moloch of Canaanitish abomination, or the sanguinary tyrant who presided over the horrid system of Mexican superstition. “As with the people so with the priest;” a similar mania has seized on many of the Christian ministry; and (*horribile dictu!*) we now see (if we may be allowed to indulge in ludicrous imagery on so serious a subject) venerable doctors and prebendaries, sleek rectors and vicars, spruce curates and lecturers, exchanging their ambling nags for the managed war-horse; their *orthodox fire-shovel beavers* for the feather and cockade; their pastoral staff for the sabre and firelock: addressing their corps, instead of their congregations; alternately pronouncing the blessing, and giving the word of command; now following the directions of the war-office, and now uttering the suggestions of the Holy Ghost.’  
Vol. ii. p. xii.

Upon this language, the absurdity of which can be only equalled by its indecency, we cannot comment in terms sufficiently severe. It betrays such a spirit of hostility against the beneficed orders in the church, that we are almost tempted to suppose lecturers and curates to have been added to the list for the purpose of throwing a thin veil over the real views of the writer. Admitting that military command is inconsistent with the clerical functions (which is more than many will allow), are all to be condemned for the errors of a few? Is this consistent with the forbearing spirit of the Gospel? Such conduct may suit the views of those who look on the established church with a jealous eye, and who are ready enough to exclaim against *venerable prebendaries* and sleek rectors; but we did not expect to hear one of its ministers join in the cry. To render the body of the clergy contemptible, although

‘Hoc Ithacus velit, et magno mercenter Atridæ,’

we did not expect to find attempted by one of their own brethren. It was unnecessary—it was indecent. And to hear a gentleman, whose portrait, prefixed to these sermons, exhibits a head dressed in all the extravagance of fashion, talk of *spruce* curates and lecturers, could we have suppressed our sorrow, would have provoked a smile. At all events, we prefer the firelock of the one, and the cockade of the other, to the inflammatory language of Mr. Warner.

But it is time for us to turn to the sermons themselves. These are eighteen in number : five on the evidences of Christianity, five on particular occasions, and the remainder on practical topics. The subject of the first five discourses has been so ably handled by some of the most eminent divines, that it would be unfair to expect any thing new in this part of the present publication. We could only hope to find the arguments, which have been repeatedly urged by others, judiciously selected and happily arranged. But this does not appear to us to have been done : and we find nothing that has not been often said in a better and more convincing manner. The style of Mr. Warner is diffuse, and declamatory ; calculated 'to fill the ear rather than the mind.' It seems to have been formed on the model of Johnson : but the spear of Goliath is not to be wielded by every hand. Take a specimen of it, which we extract from vol. ii. p. 73, in which Mr. Warner thus commences a discourse on the 25th chapter of St. Matthew, verse 40.

' In the whole collection of the sacred writings there is no chapter more awful or interesting, more impressive or important, than that which contains the above passage. The latter part of it, according to the opinion of the best commentators, presents us with a description of the transactions which will take place at the final judgment ; at that great day when time shall have *brought to pass the accomplishment of the ages*, and the Son of God shall close the Christian dispensation by assuming his last and most august character, *the Judge of the quick and the dead* ; when the whole human race, stript of every adventitious circumstance and accidental distinction which attach to them in this life, shall alike stand trembling and confounded before the tribunal of their *Saviour*, to receive "the reward of the deeds done in their bodies, whether they be good or bad." Nothing can be more splendid than the picture, nothing more striking than the description, which our Saviour has held up to the imagination, of the solemnities upon this most concerning occasion. We see the everlasting Son of the everlasting Father coming in his glory ; making the winds his chariot, and riding triumphantly upon the clouds of heaven, surrounded by all the holy angels, and "attended by ten thousand thousand saints," prepared to pronounce an irreversible sentence upon all the tribes of the earth. We behold him seated "upon the throne of his glory," gathering before him all nations, people, and languages ; and with a penetration which no art can elude, and an impartiality that no power can shake, no cunning can influence, separating the good from the bad, and allotting to each description of persons their portion of reward or punishment, of happiness or misery. We hear this arbiter of our future destiny, in *accents more mild and ravishing than the sweetest notes of harmony*, assign to those who are judged worthy of the kingdom of heaven, their bright inheritance—"Come, ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world : " and in *words more stunning than the rattling of the thunder*, pass upon the children of perdition this dreadful denunciation of inconceivable woe—"Depart from me, ye

cursed, into everlasting fire, prepared for the devil and his angels." Vol. ii. p. 73.

From the above passage, the reader will be able to judge of the whole: he will, we think, be of opinion, with us, that Mr. Warner's style is extremely inflated, and in some instances absurd. '*To bring to pass the accomplishment of ages*,' and to talk about *trembling* before the tribunal of a *Saviour*, we consider as deserving of the latter appellation. The last sentence has, indeed, its absurdity increased by considering that Mr. Warner, but a few lines before, represents the Son of God as having assumed a very different character, that of a *Judge*, and who, therefore, can no longer be the *Saviour* of mankind. We could produce many instances of improper expressions; such as '*fluctuating through the different gradations of society*'—'*visions of inspiration*'—'*the audience who usually identify themselves with the occasion*;'—but we forbear, as we have dwelt longer on these volumes than we at first intended. We shall only add, that we consider the '*practical discourses*' as florid harangues, which, by omitting a few expressions, might with equal propriety have been delivered in a synagogue of Jews or a mosque of Mohammedans.

ART. IX.—*The History of Athens; including a Commentary on the Principles, Policy, and Practice, of Republican Government; and on the Causes of Elevation and of Decline, which operate in every free and commercial State.* By Sir William Young, Bart. &c. 8vo. 10s. Boards. Robson. 1804.

UNDER the titles of the Spirit of Athens (1777), and the History of Athens (1786), two former editions of this work have been noticed in our journal: it has now received further improvements from the persevering industry of the ingenious author, and has, probably, at length attained the form in which it will be deposited among the British classics, and translated for the instruction of the continent. M. Peltier, we understand, is about to render this service to French literature.

With our very education is interwoven a solicitude about the Athenians, which renders interesting every fresh narration of their history; and to this classical anxiety, which we Englishmen participate with other Europeans, is superadded a peculiar sympathy, arising from the maritime character of Athenian ascendancy, which connects us by a sort of compatriotism with that celebrated people. We feel a glow of internal exultation when they are made the subject of discourse, and are disposed to welcome them like Cicero: *Adsunt Athenienses, unde humanitas, doctrina, religio, fruges, jura, leges ortæ, atque in omnes terras distributæ putantur: de quorum urbis possessione, propter pulchri-*

tydinem, etiam inter deos certamen fuisse proditum est : quæ vetustate eâ est, ut ipsa ex sese suos cives genuisse, et eorum eadem terra parens, altrix, patria, dicatur; auctoritate autem tantâ est, ut jam fractum propè ac debilitatum Græciæ nomen hujus urbis laude nitatur.

The most remarkable addition to the present republication is the fourth chapter of the second book, which treats of the usurpation of the thirty tyrants of Athens, and compares it with the analogous tyranny exercised at Paris by Danton, Marat, Robespierre, and their adherents. This fragment cannot but be well received by our readers.

In course of the Peloponnesian war, it hath been observed, that Sparta established its oligarchy, and Athens its democracy, in each town or province, as respectively it became the subject of conquest.

Further, it has appeared, that in the result of intestine commotions, each city, as it changed its former government, passed over to admission of the paramount sovereignty of that state, to the political principles of which its revolution was in unison, and accorded.

This reciprocity was founded in the views of support to its faction, by the prevailing party;—and in the views of influence and direction through the means of that party, by the power appealed to.

The policy of each master-republic in securing the subordination of a state, by a common interest with its leaders, rested not merely on such interest, but on the feelings too, and general character of mankind. Men who are brought to think alike on one leading point or matter of consideration, will the more readily act together in general concerns; and between nations as individuals,—a congenial sentiment, will create a common cause.

But ever in connexions so formed, the weaker party will be the "humble friend," or, in other words,—*the dependant*:—and ever in such alliances, the more powerful state, will be the counsellor and director; or, in other words,—*the sovereign*.

This scheme of political proselytism and supremacy when adopted by a popular state, more especially tends to increasing power, and enlarged dominion. Its appeal will be to the governed, against their governors; and such appeal addressed to every passion arising from ambition and discontent, is in its very nature so plausible and seductive, that it must in course prevail, if not checked at its first outset of corruption and influence, by those concerned to oppose it.—For every step in advance is of colossal effect;—whilst each accession of ground for the attack, is not only subtracted from that necessary for defence; but, in the very approach, the citadel of power is shaken even to its centre, and what remains to it, is rendered less sound and tenable.

From the date of invasions by the northern people, and dissolution of the Roman empire, this chapter of the book of state was lost in the general desolation, and with the great mass of ancient learning, lay hidden in the darkness which followed the storm.

As the mist of ignorance was dispersed, and the stores of know-



ledge came again to light in the fourteenth and fifteenth centuries, the progress of society was hurried rapidly on with the discovery and aids of ancient wisdom, science, and policy. The arts of reasoning, the principles of jurisprudence and the theories of government, were explored in the books of Aristotle, in the Code of Justinian, and in the histories of Greece and Rome; and became the subjects of speculation, and instilled notions of reform. A sudden and mighty change was thus wrought in the minds of men; and revolutions in the system of society, might be, and were foreboded; and especially by those political sophists of the time, "*whose wish was father to the thought.*"

' At the beginning of the sixteenth century, Machiavel expounded the whole policy of republican Rome, and in his Discourses on the first decad of Livy, opened lessons of liberty and resistance, to the people, which more than counteracted those of despotism in—"his Advice to a Prince."

' Harrington, in his *Oceana*, reproduced the state-lesson of the Greek republics in the form of prophecy. Early in the seventeenth century he ventured to predict the return of ancient policy, and a revolution in the world, in which *France should take the lead*;—and the measures of conversion, conquest, and aggrandisement which its power would pursue.

' Harrington impressed with the feeling of popular discontents in his own country, full of ancient learning, and in admiration (as himself expresses it) of the "*ancient prudence*," foretold its re-establishment in the world at no distant period, and with singular coincidence of event, in regard to the nation which he selected in example.

' But, when he foretold the progress of this people in revolution, and the means which they should take to disseminate their principles, and extend their power, he merely opened the ancient record, and shewed to the ministers of revolution—"what they had to do." The accomplishment then answered to the prediction, because the revolutionists and their prophet had recourse to the same documents; and his intelligence, and their instructions, were derived from the same source. The means of extending popular principles and government, have been thus expounded, thus acted upon, and thus authenticated.

' The dissolution of a popular government, the means employed, and the consequences which ensued, form the text of Athenian history, which now offers, for further comment and consideration.

' In the terms of capitulation, on which Athens yielded to the arms of Sparta, and became subject to its authority and direction,—with express stipulation to have neither friends nor foes, but such as were those of the sovereign power;—one,—and "one condition alone" appeared favourable and conciliatory to the wishes and pretensions of the Athenians.

"They were to enjoy the constitution of their forefathers;—their republican state,—*more patrio.*" But this was coupled with another condition,—"that the exiles should be restored."—This description of men consisted chiefly of those who had been hostile to the democracy; who had been members of the usurping senate of 400; the partizans of Alcibiades, and banished on his demise.

' With such auxiliaries to the aristocracy, the question was to be argued in the Athenian assembly ;—" What was the constitution of our forefathers ?"—" was it that instituted by Solon, with all its checks on the democracy, its privileges annexed to property, and restrictions on popular pretensions ?"—" or was it that, as altered by Clisthenes, and when the ostracism was introduced to check the influence of the patricians, and place them in dependance on the assembly ?"—" or that of Aristides, who broke down the barriers of census, and opened all office, and even the archonship, to the poorest citizen ?"—" or that of Ephialtes, who struck at the very principles of Solon in the administration of justice ;—and loosened and weakened the decisions of the court of Areopagus, guarded by so wise precautions against all influence of passion or prejudice, by instituting the right of appeal from that court to the popular assemblies,—where all, was passion and prejudice ?"—" or was it the unqualified democracy which had grown out of all these schemes of reform and ruin ?"

' The period of these debates was afterwards entered on the records of the Athenian republic under the title of *Anarchia*.

' Whilst these discussions were agitating in the tumultuous assemblies of Athens ; the general Lysander was visiting the cities and islands, its late dependencies of empire, and establishing in each the " oligarchy " adopted by the ephori of Sparta, as suited to their principles and form of government : the severity with which their minister enforced this measure, may be exemplified in the instance of Samos, where he banished from the place every inhabitant who had borne the rank " of free citizen," with permission to carry off nothing but the mere clothes he wore.

' Meantime, in the contests raging at Athens, the advocates for aristocratic principles, finding themselves likely to be overpowered by those of popular pretension, dispatched a messenger to Lysander, stating the probable event of a decree, and the necessity of his interposition.

' The policy of Sparta now appeared in its true light ; it was "*divide et impera*."

' Whilst Athens was besieged by the armies of Agis and Cleombrotus by land, and blockaded by the fleets of Lysander ;—whilst misery pressed in every shape on the feelings and temper of the inhabitants suing for peace, under the complicated distress of famine, pestilence, and warfare ;—yet such was the high and martial spirit of ten thousand free citizens, that on the first proposal to surrender their shipping and demolish their walls, they had thrown Archidamus into prison, for merely intimating that such conditions might be accepted.

' A warlike, free, and numerous people were not to be outraged and driven to acts of desperation, by propositions of unnecessary oppression and severity. An oligarchy was not to be suddenly forced on, in subversion of a democracy yet unbroken, ardent, and alive to every feeling of freedom and authority. I imagine the ephori to say, " let its condition of democracy be put in debate ; let the exiles adverse to it on any condition, be recalled ; and let the intervention of Sparta be timely applied, and safely, and surely, we shall command the result."

‘ Such appears to have been the scheme of policy, which dictated the concessions of freedom,—I will not say, so easily, but *so certainly* to be rendered nugatory, and of no effect.

‘ Lysander repairing with a considerable force to Athens, in direct and unqualified terms, proposed the institution of an oligarchy to consist of thirty of the principal inhabitants.

‘ Theramenes opposed the proposition, and in a full assembly of the people insisted on the condition of peace, by which Athens was to enjoy its ancient constitution of government: Lysander replied, that the conditions had in the first instance been infringed by the Athenians themselves, who had neglected to demolish their walls; and he put his adversary to silence with menaces of proscription and death. The demagogue intimidated, or seduced into a compromise, expertly shifted his ground, and moved, “that thirty principal citizens should be elected by the assembly, to reform and fix the constitution of government, draw up a code of laws, and report the result of their councils: themselves meantime to be invested with the whole executive authority of the state, fill up the senate, and appoint the magistracy.”

‘ This proposition plausibly perhaps argued, but undoubtedly supported by other means than argument, was then adopted, and a *temporary* council of thirty was chosen and invested with the supreme power.

‘ In these elections, the choice may be presumed to have fallen exclusively on those who were preferred by Lysander and his agents. Observing the list of this oligarchy preserved by Xenophon, and referring to a passage of the same author on another occasion; it appears that Aristotle, one of the thirty, had not only been an exile, but during his banishment had been the particular inmate and friend of Lysander; and others in the list appear to have been of a similar description. Indeed we are told that the people were indulged with the free choice of their favourite and advocate Theramenes; but was not Theramenes the very instrument of Lysander’s purpose? The demolition of the city walls, to the sound of music, was part of the inauspicious ceremony in celebration of the new government.

‘ Theramenes appears to have been a statesman of that description of versatile and doubtful character, which fixes to no purpose, and acts on no principle. With a busy and ambitious spirit, and with talents and eloquence to institute plots, and recommend innovation, he seems in each case not to have foreseen the consequences of his own schemes and procedure; or to have paused in each career from terror, or compunction. He seems to have been that ready and pliant tool of revolutions and mischief, which turbulent times ever supply for more systematic and resolute conspirators to work with, and turn to account. He had been of every party:—he had been the mouth-piece of the faction which overawed justice, and procured sentence of death against the admirals, after the sea-fight of Arginusæ: he had been the instrument of Alcibiades in constructing the arbitrary senate of four hundred, which had overturned the democracy: he had been the leading and favoured demagogue of the people, on the restoration of that democracy: the opposer of the demolition of the walls of Athens,—and the minister who signed the condition:

the patriot of the people, and the proposer of the oligarchy!"  
p. 296.

' The compromise between the tyrant, and such instruments of his tyranny, is couched in the plain and simple terms, of—"serve me, and pay yourselves." p. 309.

' The tyrants, in deliberate council resolved:—"that each of *the thirty* should seize, and put to death some wealthy foreign merchant, and appropriate his wealth." Diodorus says, that the sacrifice was to be of sixty persons; and, of course, that each of *the thirty* was to enjoy two victims, in the indulgence of rapacity and massacre.

' Of the thirty tyrants, Theramenes alone opposed the measure: Critias coolly observed, "that in all revolutions of government, more persons will be put to death than the public welfare absolutely requires:" and from that moment it was doomed, that Theramenes should die!

' In fair estimate of the alloy of human character, it must be admitted, that a tyrant may at some time feel remorse, and entertain thoughts of discretion. But he will then find that he hath no discretion;—that he cannot withdraw the sanction which he hath given to crime; and that his power, however arbitrary, is yet subordinate to the instruments of its abuse.

' The oligarchy secretly resolved that Theramenes should die,—and by a public execution; with a view to manifest that there was no retreat for those who had once engaged with their party; and to strike terror by the example.

' In order to conciliate, and give assurance of support to those who supported the government, it had been solemnly decreed by the oligarchy, and made a fundamental law of state; "that no person whose name was enrolled in the list of the three thousand, should be put to death, but on solemn trial, and adjudication by the senate." The members of government were themselves enrolled in this legion, under such assurance of privilege, and personal security.

' Theramenes being of the number, was to be formally accused before the senate; but the experiment was rather to be a trial of strength between parties in the state, than a process of enquiry into any past conduct or transactions; and in such case the lesser villain will ever be the victim of the greater, and who will the least stickle at fraud or violence, to accomplish the purpose which he has in view.

' Critias instructed those of his party, to come early to the senate house with daggers under their cloaks. The speeches in accusation and reply are preserved in the histories of Xenophon: on Theramenes closing his defence a murmur of applause burst from the more moderate party: when the others grasping their daggers, but half concealed, Critias exclaimed!—"And now, pursuant to your *unanimous* approbation, I erase the name of Theramenes from the list of the three thousand, and being thus stripped of his privilege, we, the executive power, adjudge him to instant death: officers do your duty." Theramenes was immediately torn from the altar in centre of the building, which he grasped as a sanctuary; and vainly appeal-

ing to his friends sitting in silence and dismay, was hurried away by Satyrus to immediate execution. Such is the security to be derived from laws founded not in justice, but convenience; and which will ever be evaded or set aside, as convenience may require.

‘ Such is the validity of compacts between accomplices in crimes: the weaker villain depends, for his condition and impunity, on the agreement; the more resolute and remorseless ruffian regards it as the mere instrument of imposition and influence, over those, who credulously, as inconsistently, confide in the obligation.

‘ Fifteen hundred citizens had fallen without trial beneath the blow of the assassin, or the executioner: the best and worthiest men were the earliest victims: Theramenes in his last address to the senate, objected to Critias, the murders of the rich and generous Niceratus, the patriot Antipho, and frank and gallant Cleophon.

‘ From the day that Theramenes suffered death, it is superfluous to exemplify cruelties in detail, and enumerate further instances of individual proscription. The thirty tyrants, liberated from every check on their career of oppression, proceeded to murder in the mass; and by a single decree adjudged three hundred citizens to death at Salamis.

‘ Misery and despair were the inmates of every family: suicides became frequent: five thousand citizens went into voluntary exile. The tyrants seized their wealth; and their lands in Attica were made the subject of a new agrarian distribution to the senate, and to the three thousand; who now, with their slaves, constituted the only inhabitants of the *αὐρὸν*, or city of Athens, for all others were expelled and made to reside in the suburbs, and chiefly at the Piræus.

‘ In aggravation of the sufferings of those forcibly driven from their families and homes, the ephori of Sparta passed a decree, that no city within the pale of their dominion, their favour, and alliance, should receive the exiles, under a mulct of five talents on the person who should presume to harbour an emigrant Athenian.

‘ The vindictive spirit which appeared in such harsh and arbitrary injunction, roused the indignation of a more generous people; and ultimately tended to the relief of those, whom it was the purpose to oppress.

‘ The governments of Thebes, Argos, Megara, and other independent states, imposed a fine on every inhabitant of their cities, who refused hospitality and succour to an Athenian exile.

‘ Thus the effect of the proscription by Sparta, was to concentrate the numbers who fled from Athens, in places of refuge, opened in exception to its authority; and to embody the exiled citizens, in readiness for some future enterprise, to recover their rights, and re-establish their republic.’ p. 310.

This book, on the whole, is too full of commenting, reflexion; or, if we may so say, of *preachment*, for a history: there is a something homiletic in its character: it is an exposition of the voice of ages and the oracles of event. It rather resembles those philosophies of history which have been so fashionable lately, and which teach every thing but the annals of the nation in question, than an orderly, clear, complete, and condensed



narrative, which would supersede the labour of recurring to the original sources. Advice and speculation abound, but in a somewhat vague, imprecise, inapplicable form: there is not the sagacious profundity of Machiavelli lecturing on the *Décads* of Livy; there is not the splendid impressiveness of Montesquieu conversing on the greatness and decay of Rome. But there is taste, and talent, and learning; a care for morality, a cautious regard for liberty, a mistrust in great men, and a complacency in the powers that exist at home; which are likely to recommend the book to an elevated popularity; which are amply sufficient to preserve it for lasting attention and repute.

'The civil laws,' says Machiavelli, 'are but the sentences of ancient lawyers, which, being methodised, teach ours how to judge:—medicine, again, is but a collection of the experience of former physicians: and, in constituting republics, maintaining order, governing kingdoms, raising soldiers, directing warfare, judging controversies, and enlarging empire, shall we find no leader, no magistrate, no minister, no captain, no citizen, recurring to the records of experience, and consulting antiquity for his guidance?' On experience, that is, on history, must repose the whole theory of government. To the statesman, yet more than to the poet, be it repeated,

Vos exemplaria Græca  
Nocturnâ versate manu, versate diurnâ.

ART. X.—*The Scarborough Tour*, in 1803. By W. Hutton, F. A. S. S. 8vo. 6s. Boards. Rivingtons. 1804.

WE return to our cheerful veteran;—but in this journey the heart is not so much engaged as in the work of emperors and generals. Yet his views and representations merit attention: they are always cheerful, occasionally a little eccentric, but constantly interesting. The preface, on preface-makers and preface-readers, is not in his best manner, and discovers a little vein of satire from which he is usually free. But something must be said by way of introduction: we cannot, in a book of travels, present ourselves without some ceremony, nor rush, like the epic poet, *in medias res*: there must be the why and the wherefore: why did you travel? and for what purpose do you print? Some authors can answer both at once. Our author travelled for the recovery of his daughter's health, and published—perhaps for his own amusement.

The first object of importance was the silk-mill at Derby, where, seventy-three years before, Mr. Hutton was the youngest of 300 employed: all were dead, and 5000 others in the interval had yielded to the same fatal stroke. The united property of

all, he remarks, was not equal to his own. He singled out some of the oldest men: he thought they might have been his coevals—they were their sons!

The account of Sheffield disappointed us: from our author's inquisitive disposition, we expected better information: we shall, however, transcribe what we have found.—

‘Our maps place this town three or four miles after our entrance into Yorkshire; but the parish begins with the county. The uncouth lands, and shabby huts, gave no favourable prognostics of the place. It stands on a peninsula formed by the Sheaf (hence the name) and the Don, and is very uneven.

‘Camden calls it a large, circular, close-built, smoaky, market town. It anciently was the property of the Lovetofts, then the Furnivalls, the Talbots, and afterwards the Howards, all by female descent. The Shrewsbury family, for some ages, were interred here. Three of the earls had monuments in the old church, now taken down, particularly that of George, in 1538. The next was he who had the custody of the unhappy Mary queen of Scots, in this castle, in 1590. And Gilbert, in 1616.

‘When I saw the church, all the internal parts were taken away, even the windows and the floor; nothing was left but the shell, to undergo a repair. The monuments were destroyed; and they must begin the memory of the dead anew.

‘The castle was of great strength, situated on the point of land at the junction of the two rivers, which, with the foss, called Castle fold, joining Wain street, surrounded it, and became an ample security. This severed piece of land is about one acre.

‘Nothing remains but two or three shattered columns. The civil wars of Charles the First destroyed it.

‘The streets, I apprehend, are more than a hundred, are well paved, narrow, and the sides laid with flag stones; but this pavement having no width, and being much used, shatters in a short time. The buildings and the inhabitants are tinged with smoak; the latter look sickly; and themselves assured me that life was of shorter duration than in other places.

‘The duke of Norfolk, however, has reason to be pleased with it; for report informed me that he draws forty thousand a year, as lord of the place.

‘The new church is a handsome building, but miserably tarnished. St. James's church and street, and Paradise square, are elegant. The houses are built of a rough brick, and covered with a brown stone; their appearance is disagreeable. I like the inhabitants better than the place.

‘We all know that the trade of Sheffield depends upon iron, of which every tool is manufactured, from the scissars which cut your hair, to the razor which takes off your beard; and all from stone found in the earth. The trade is regulated by a *master cutler*, supported by a corporate body, who hold a court in Cutlers' Hall, at which feasting is not forgotten.

‘How long this corporate body have held their charter is uncertain. Chaucer, who wrote in the days of Richard the Second, de-

scribes the miller of Trompington with "a Sheffield whittle in his hose." This proves that the place was noted for cutlery four hundred years ago. Probably their authority came from the charter-granting reign of Henry the Second. The materials for this manufactory lie in their own neighbourhood.

'They are a social people, attend more to business than to quarreling; and, I hope, are acquiring fortunes, as a recompense for subsisting upon smook.' p. 17.

There is too much history mixed in the account of Pontefract, and too much fable in Robin Hood's Well. When Mr. Hutton gives his own reflexions, they interest us: when he copies in his closet, though he seldom copies servilely, we sleep over tales so often told. This fault occurs too frequently through the whole of the present tour, particularly at York, where we yawn over lists of archbishops, &c. Our next specimens shall be taken from the man—not the historian, or the traveller. They occur in the extensive, though not on the whole interesting or instructive, description of York.

'Clifford's tower, just described, was part of the castle, which stood at the foot of the hill; no space but the foss between them.

'Entering this place by a portal, the stranger, instead of seeing an old castle in ruins, is surprised at being surrounded with modern beauty. Not a stone of the old castle remains. He finds himself in a very large and delightful area; the centre a grass-plat, where deer are feeding, surrounded by a capacious walk. He is struck with three elegant buildings. In that on the right are kept the courts of justice.

'The centre building, which fronted me, is appropriated for felons, who crowd to the bars of the window, with great vociferation, to squeeze a tribute out of the stranger. From violent plunderers they are become violent beggars; just as industrious in begging as in stealing; a set of men not contented with their own; wild beasts, watching for prey, and seizing whatever they find.

'The day was fine. Several people were employed upon little innocent occupations in this vast area, and some amusing themselves in conversation, or sauntering in little classes; but all seemingly happy. Upon enquiry, I found they were debtors. These were a people who could get the property of others by as vile means, but with less danger than the last.

"I am one myself," says my informant; with a contented face, bordering upon a smile.

"Why, then, perhaps you have exchanged a miserable abode for peace, for pleasure-ground, and a palace. A place so delightful creates a wish for residence; so that, by getting the property of another, you get into Paradise."

'He returned no positive answer; but acquiesced with a smile, although he seemed to feel the remark.

'How much preferable was this case to that of the man who daily works hard, and fares hard, to pay his way! Lord Moira, perhaps, did not perfectly examine the question between debtor and creditor,

or the way of the first would not have been smoothed, and a stumbling-block laid in the way of the latter. We should rather encourage a man to live by his own labour, than draw a livelihood from others.

‘I have been concerned in more than four hundred insolvencies, and have remarked that, when a man is brought to distress by misfortunes, his creditors have been his best friends. The human mind is generally opened by affliction. If those misfortunes arise from weak talents, he still merits pity, and finds it; if through extravagance or neglect, he merits some degree of punishment.

‘It has often been remarked, when a man fails, “You can have no more than his *all*.” This I cannot allow. It is an old maxim, “That every man should have his own.” Cut up this doctrine, and there is an end of confidence. If, my dear reader, I borrow of you one thousand pounds, fool away nine hundred, and offer you the one, ought I to be excused? Have you not a right to my future labour and future success, in a reasonable degree?

‘I heard the late lord Mansfield say, “A debt once contracted is a debt till paid.” Commissions of bankruptcy were once used to relieve the honest but unfortunate tradesman. They are now used to beave a burden off a rogue’s back; and teach him to laugh at his creditors.

‘I conducted a petty court nineteen years, which decided property between man and man. During that period, more than one hundred thousand causes passed through my hands. In forty-nine out of fifty the debtor was much inclined to bear hard upon the creditor, or, in plain terms, to cheat him.

‘The lower classes cannot be taught a better lesson than the habit of industry. When a man has only his *hands* to depend on, guide those hands into employment. This will enable him to live respected, supply him with necessities for existence, prevent temptations to pilfer, and lessen the use of the prison and the gallows.’ p. 100.

The scene of the next passage is the court of justice.

‘Within is the common hall, spacious, and well adapted for use, ninety-six feet by forty-three. Here one man is glad to shew his face, because he pockets a fee; another is sorry, expecting punishment. I saw the place with pleasure; the sight has ruined many. While there, I was my own master; which many would be glad to say.

‘Behind this lofty place is a room where the lord-mayor transacts business in a more private style. I stepped within the door; all eyes were upon me. I bowed, and retired. Had his lordship been alone, or disengaged, I should certainly have accosted him, for I had many enquiries to make; and I have no doubt but he would have treated me with civility; for, by soliciting *his* knowledge, I tacitly confess it is greater than mine, which is paying him a compliment.

‘This place is the restrainer and the punisher of evil; without it, order and society must cease. Where is the man who does not covet the property of another? Where is the man who would not take it, if not prevented? And where is the man who would try to accumulate, if that accumulation was liable to be taken away?

'Thus, my dear reader, I have opened a field of horror, extensive as the creation; the consequences would be shocking. *Man* let loose, destruction follows. I leave the scene to the imagination, with observing, that the largest folio in Lackington's warehouse could not contain the dreadful effects.' p. 123.

Scarborough, the end and object of his tour, is well described. It forms the segment of a circle towards the sea, ascending from the shore to the castle. In this progressive ascent, Merchant's Row, the habitation of those who visit Scarborough for the sake of health, forms the first step. The church is still higher; the castle more elevated; and Oliver's Mount, at some distance, rises above and commands the castle. The streets of Scarborough, like those of all fishing towns, are very narrow; but the *poissardes* on this coast, unlike their sisterhood elsewhere, are friendly and accommodating. We never visited Scarborough; but, from all our experience, fish-women have appeared of the same species. Civility, however, gradually progressive, has every-where softened their manners; and perhaps the reformation began in the east. The fish-market at Scarborough is well supplied; but there also 'skait' (skate) were, for a long time, neglected, as they have been on other coasts.

Our author's return is more interesting than his journey, as we have more of himself, and less of his library. We would copy from this part, but have already given sufficient specimens of the Tour—enough, we trust, to induce the reader to peruse the whole.

ART. XI.—*The Elements of Natural or Experimental Philosophy.*  
By Tiberius Cavallo, F. R. S. &c. Illustrated with Copper-plates. 4 Vols. 8vo. 2l. 2s. Boards. Cadell and Davies. 1803.

WE perused the advertisement of a new work on natural philosophy, by an author of no inconsiderable credit, with the highest satisfaction. We had felt the insufficiency and imperfection of former systems; we had contemplated the numerous improvements which had taken place, not only in the kindred sciences, and the mechanical arts so closely connected with philosophy, but also the more precise and scientific views which had regulated our progress through every branch of natural knowledge. When we examined our former resources, we have felt them, as we remarked, insufficient. Rohault was a Cartesian; and his work, though it possessed great merit in a scientific view, was ill calculated for instruction in more enlightened æras. Keil, Pemberton, and Maclaurin, scarcely stepped beyond the boundaries of mechanics, except to explain some of the more abstruse parts of geometrical astronomy.



Rowning, though familiar in his text, and perspicuous in his notes, which penetrated beneath the surface, produced however a book, imperfect as a general system : and Mr. Nicholson, probably feeling the difficulty of giving a comprehensive view of the whole, confined himself to detached essays; in which, nevertheless, he has done more than many professed systematics. We must not omit, among the general systems, that of Muschenbroeck, which contains a fund of information overlooked by his successors, with numerous observations of real importance, and the result of many laborious well-conducted experiments. Yet, with the exception of some tables drawn from the latter, we scarcely find him quoted in any systematic work; though, on again looking at the last edition, in two volumes quarto, published at Leyden in 1762, we think that the translation, with the addition of modern improvements, would even now form a better system of natural philosophy than we possess in our language. This work, which in 1726 was scarcely more than a syllabus, gradually increased in successive editions, and different languages, to the bulk just mentioned; assisted greatly by his preceptor's labours—*viz.* those of S. Gravesande. It is singular that this author, whose 'Mathematical Elements of Natural Philosophy, or an Introduction to Sir Isaac Newton's Philosophy,' published in the English language in two volumes quarto in 1747, translated by the famous Dr. Desaguliers, should have styled Muschenbroeck (in his first edition) an *artist*, though he adds that he was no unskilful philosopher. It is more singular that the tutor of Muschenbroeck should have written an introduction to the Newtonian philosophy, while his scholar scarcely ever quotes sir Isaac's works, and always with a cold reluctance; often taking his doctrines from his copyists. These are the chief assistants whose instructions we have received before M. Libes in France published his System of Natural Philosophy in three volumes octavo: and M. Haüy had given us a work of much greater importance in two volumes octavo. The former did not claim our attention: the latter was noticed in a late Appendix.

On particular branches of philosophy, we have had many valuable communications. We had very early the general system of optics, by Smith, and the invaluable experiments on colours, by Newton. We had the doctrine of motion, in all its branches, most ably and scientifically explained by the latter; to whom La Place, in his 'System of the World,' and his three volumes of 'Celestial Mechanics,' is a rival, and almost an equal. In the motion of fluids, Clare; in meteorology, Saussure and De Luc; in vegetable physiology, Ingenhouz and Senebier; in astronomy, Keil, Vince, Gregory, and Lalande, with many others, whose names alone would detain us too long; have filled up the space in science, of which the more general philosopher was compelled to trace the outline. While, then, such were the materials ready

for use; while so imperfect were the systems already before us; had we not reasons to form high expectations of the labours of a modern philosopher? We mean not to say that M. Cavallo has failed in the attempt: but we looked for a complete system; and he has given us a manual: we wished for something co-extensive with science in its most improved state, and he has presented us with only the outlines of general facts.

In the commencement, we were somewhat dissatisfied with a want of discrimination of the objects of his pursuits. 'The business of natural philosophy,' he remarks, 'is to collect the history of phænomena which take place among natural things; viz. amongst the *bodies* of the universe; to investigate their causes and effects, and thence to deduce such natural laws as may afterwards be applied to a variety of purposes.' Nothing can be more vague and unscientific than this definition. Where, for instance, are the natural phænomena, which point out the structure of the screw or the *axis in peritrochio*? From what appearances could we deduce the science of electricity, except from the very insufficient phænomenon, the attraction of rubbed amber or glass? On this point, however, we need not enlarge, as it has been the subject of much discussion in this journal, when we were limiting the confines of the two sciences—chemistry and natural philosophy. 'The object of the natural philosopher,' says M. Haüy, whose words we abridge (quoted at length in the first volume of the present series, p. 552), 'is the general and permanent properties of bodies, and their action at distances within the reach of our perception, without affecting their combination.' The rest falls within the province of the chemist. It is not now necessary to state what branches may thus become physical, or what are more strictly chemical. It is of more importance to add, that the two sciences should go hand in hand, *pari passu*, and should each encroach on the other, leave being mutually asked and granted. In the process of evaporation, for instance, whatever theory we adopt, we must trench on the confines of the chemist: nor, in the view of Boscovich, can we explain the most obvious mechanical influence—viz. percussion—without some reference to molecules and indefinite distances. We must begin then with matter and its grosser actions. The doctrine of motion will lead to that of motions in fluids. This will conduct us to steam and to air, subjects most important and extensive; air again to more subtile gasses, and these to powers still more attenuate—viz. light, the electric and Galvanic fluids, and, lastly, the magnetic. The extensive influence of these should induce us to treat of meteors in the latter part of the work; and the meteors will of course lead us to the higher regions of the atmosphere, and the changes there carried on; to the aurora borealis; to the reservoir of heterogeneous substances, if such exist, which furnish the falling stones; to the

planets, the sun, and the fixed stars: in this manner ending, as we began, by a more extensive and astonishing application of the laws of motion. We should thus form a system, whose parts mutually assist and support each other; a whole, at once clear, definite, and consistent.

While we are thus reviewing and criticising former systems, we must add, that the introduction to almost every one of these appears exceptionable. We find properties of matter always abstracted, and generally difficult of comprehension, which must soon be contradicted or forgotten. We are told, for instance, that matter is impenetrable, and no two bodies can be in the same place. Yet we find that iron can become magnetic; that all metals are permeated by electricity, and all bodies by caloric. We are told that matter is infinitely divisible: it is so; but this property only shocks the imagination at first, without assisting the mind in its subsequent progress. It can mean only that no material atom is so minute but that something less may be demonstrated to exist: in short, that the divisibility of matter is indefinite—a position which no one would reject. That matter has length, breadth, and thickness; that it resists, that it reacts; are properties so level to common experience, that they only become abstruse by being enunciated in philosophical language: nor, in any subsequent part, is the slightest structure built on these properties, which the simplest reflexion would not supply. Yet these fill some pages of every system, as well as of this before us. The *vis inertia* of matter, as commonly explained, though necessary to Newton's system, is wholly unnecessary, and often erroneous.

Another part of the conduct of systematics perplexes instead of assisting the student—*viz.* the introduction of axioms. In the science of mathematics, which takes nothing on trust, they are essential; and, as the best philosophers have been mathematicians, axioms have been rashly and hastily introduced into philosophy. Strictly speaking, they are such self-evident propositions, as require only to be stated, to be admitted; as, 'things which are equal to the same things, are equal to one another.' But is this the case with philosophical axioms? Is it at once evident, that the angle of incidence is equal to the angle of reflexion? In fact, the mathematical axiom is a truth, which, while the present system remains—in reality under any system—cannot be otherwise. The philosophical axiom is a truth, the contrary of which has not been demonstrated, and which consequently is admitted. But, if such be the case, ought they to stand on the same footing, or be designated by the same titles?

We have, however, dwelt sufficiently long on the threshold; yet, as we have often promised our opinions on these subjects, we thought this no improper opportunity of offering them. We shall now turn to the work itself.

M. Cavallo introduces his principal topic, by explaining, in the usual way, the properties of matter. He next proceeds to motion, and illustrates all its varieties in the medium which we breathe—the motions in fluids belonging properly to a different part of the work. This subject includes the doctrine of pendulums, that of the mechanical powers of projectiles, comprising a short abstract of gunnery, with the various machines designed to elucidate this subject, and the improvements which these considerations suggest. Such are the contents of the first volume; and, though it is obvious that such a variety of abstruse disquisitions, within a space so limited, cannot always obtain a due share of notice; yet it is common justice to remark, that, as an abstract, it merits a very considerable degree of commendation. It is in every part clear and correct; nor have we perceived any important omissions. Some of the more abstruse mathematical investigations are, after the example of Rowning, confined to the notes; and, in a few instances, we perceive references to authors who have more fully treated of the different subjects. These references might perhaps have been, with advantage, more frequent, and more numerous. It may also be remarked, that a subject so little capable of entertainment may disgust the student *in limine*. Yet the whole doctrine of motion is so connected; it is so advantageously explained when the facts are thus brought together; that we can scarcely approve a separation, though some parts might perhaps, without any great injury, be removed to those branches to which they are particularly applicable. This is peculiarly the case with the doctrines of centripetal and centrifugal forces.

It were to be wished that the author had pursued the subject of motion in other fluids, and thus have made one complete whole of the doctrines. In the second volume, however, he considers the '*peculiar*' properties of bodies, mixing various miscellaneous subjects of philosophy with the motions of fluids, or of bodies *in* fluids. The first chapter contains an enumeration of the various known bodies, executed imperfectly and incorrectly.—Ammonia, in his list, is reckoned among the uncompounded bodies.—The general propositions of hydrostatics are next laid down with accuracy, and carefully, as well as clearly, explained. A chapter on the specific gravity of bodies, with some very useful tables of specific gravity, from the most approved authors, follows. We next find the action of non-elastic fluids in motion, capillary attraction, and *attraction of aggregation*—the motion of the waves, and the motion of fluids through holes and pipes; kindred subjects indeed, but so confusedly mixed, that little assistance can be borrowed from collateral considerations. The subject of *aërostation* in the fourth volume, seemingly forgotten, belongs to this part of the work, and should have been introduced in the chapter on specific gravities.

The subject of pneumatics, or the doctrine of permanently elastic fluids, is very clearly explained; and the remarks on the barometer are comprehensive and judicious. The density of the atmosphere at different heights, and the method of measuring these heights by the barometer, are treated with great perspicuity and precision. Yet we think the labours of De la Saussure and De Luc have not received their due share of attention; though it should be considered, that a work of a bulk like the present cannot comprehend minute particulars. We find, on these subjects, much valuable information, well compacted. The topic of air in motion, or wind, is well explained; though many important additions might have been made from colonel Capper's late work. Sound, acoustics, and musical sounds, have claimed a very considerable share of M. Cavallo's attention; and this part of his elements is truly valuable. As we have little temptation to select passages from an abstract like this before us, we may be allowed to offer an explanation of a popular phenomenon not generally understood.

' Upon this principle several curious contrivances may be made; and the speaking of the inanimate figure, suspended in the air, which was exhibited in London some years ago, depends upon the same principle. The mechanism was as follows: A wooden figure was suspended in the air by means of ribbands, in an opening between two rooms. There was a perforation about an inch and a half in diameter, from the mouth to the upper part of the head. This aperture had an enlarged termination on the top of the head, and with the other extremity communicated with a sort of speaking-trumpet, which was fastened to the mouth of the figure. Behind the partition the enlarged or funnel-like opening of a tube was situated directly opposite to, and at about two feet distance of, the aperture on the head of the figure. The tube behind the partition was bent in a convenient form, and a concealed performer applied either his mouth or his ear to the other end of the tube. Now, if a person applied his mouth to the opening of the trumpet, and spoke into it, the sound passed from the opening on the head of the figure through the air, to the opening of the tube which stood facing it behind the partition of the rooms, and the person, who applied his ear to the farther opening of the tube, would hear it distinctly; but other persons in the room heard very little, if at all, of the said articulated sound; and the same thing took place, when the concealed person spoke with his mouth close to the farthest end of the tube, and another person placed his ear close to the opening of the trumpet; which shews that the sound passed almost entirely in a straight direction, from the opening on the head, to the opposite aperture of the tube, and *vice versa*. This made it appear as if the wooden figure itself comprehended words, and returned an adequate answer.' Vol. ii. p. 341.

A general view of the principal uses of the atmosphere, including the theories of rain and evaporation, though perhaps not at sufficient length, or in a manner perfectly satisfactory, follows;



and the more popular doctrines of pneumatics are collected in the chapter which contains a description of the principal machines that depend on the foregoing subjects of fluids. This chapter contains also an account of the more important and useful hydraulic machines. The volume concludes with the doctrines of chemistry, and an account of chemical processes, which, of course, must be short and imperfect; and, from the views we have offered, will necessarily be, in our opinion, out of their place.

The third volume commences with the doctrine of caloric, and of specific heats, certainly a branch of chemistry; to which is added a very copious and accurate account of the thermometer. The production, communication, and application, of heat and cold, follow; in fact, a more popular view of the preceding subjects. Many modern discoveries of importance and curiosity are collected in this chapter, and detailed with equal precision and perspicuity.

The science of optics, and the facts relative to light, are the next subjects of consideration, and are explained with the author's usual judgement and discrimination. Electricity, Galvanism, and magnetism, follow: the various facts which comprise these sciences are detailed with precision; and the different chapters offer a comprehensive and scientific view of these subjects. What are styled the electrical fishes are properly Galvanic, though arranged by M. Cavallo under the former head. This author's treatises of electricity and magnetism have been well received; and the present chapters contain an abstract rather than copies of these, with the different facts since added to the stock.

The fourth volume is mostly confined to astronomy; and the abstract of this science is ably executed: yet we could have wished for some attention to the 'System of the World,' and the 'Celestial Mechanics,' of La Place; as well as to some of Dr. Herschell's very ingenious conjectures on the structure of the heavens, and the arrangement of the fixed stars. Some further particulars respecting the Ceres and Pallas might also have been added.—Different unconnected subjects are added in the fifth part. These are aërostation, meteors, and the stony substances from the clouds, that have lately excited so much attention. The first is an able, well-connected treatise: the others are less full and perfect than we wished them to have been, or than the author could have made them. He seems to hasten with eagerness to the goal.

The Appendix relates to the weights and measures of different nations; and some additional notes are subjoined.

The present work is a valuable abstract of natural philosophy; imperfect, as every such vast attempt must necessarily be; and unequally executed, as, in such a variety of subjects, will

often happen. On the whole, it greatly exceeds every former publication of this kind, and will, we doubt not, be received with respect.

ART. XII.—*Gleanings in England; descriptive of the Countenance, Mind, and Character of the Country. With new Views of Peace and War. By Mr. Pratt. Vol. III. 8vo. 12s. Boards. Longman and Rees. 1803.*

AT length we see land: even the *gleaning* is at an end, and the ground, permitted to lie fallow for a season, may bear a richer crop. The second volume occurred in the twenty-second of our Second Series: the third and last we must now notice.

We have still the two grains of wheat in a bushel of chaff; and, in truth, it requires no little ingenuity to glean so industriously, with such unwearied zeal, and to bring home so little corn. The preface is expanded in the usual way; but it is a song without a burden. We find our author angry with *some* critics, and complacently enlarging on the kindness of booksellers, and his success in 'the Row.' It gives us pleasure to find that he *has* succeeded; for we should be sorry to see the literary veteran neglected. We would do every thing in our power to assist his progress, except barter our integrity by warmly commending his work. In fact, it does not differ from the volumes which preceded it. The atom of gold is wire-drawn to a disgusting extent. Sentiment and sensibility are refined to a thread; and we know not that we can eat an egg, without some sentimental reflexions on the poor being we deprive of life. Were Mr. Pratt to seize the idea of Dr. Darwin, of the perception of vegetables, and the sensibility of the grasses, even bread would be denied, without a declamation on the cruelty of crushing and baking so many vegetable embryos, who might writhe in tortures under the millstone, or in the burning heat of the oven. We trust that we have not thus afforded a new theme for our author's refined feeling.

The whole of animated nature are our author's friends; and we have many hackneyed stories of the gratitude and affection of various animals; the unblamable simplicity of their lives, and their patient submission to man's unbounded tyranny. We confess their merits; but, while the Almighty 'saw that every thing was good,' and that his *fiat* ordained all for the use of man, we consider the proper enjoyment as no crime. Our author ought to know, that modern cookery does not countenance unnecessary cruelty: that the fish is dead before it is crimped; and, when the heat reaches the lobster, its existence is at an end. We cannot, however, notice all our author's opinions,

or follow his gleanings. The table of contents is inviting: the bill of fare attractive—but the soup wants strength and salt; the *rôtis* are in fritters; and the dessert has neither flavour nor poignancy. Every thing attractive is coming—coming; but it never arrives. Even an eccentric character, or a whimsical adventure, which sometimes adorned the dreary pages of the former volumes, we here look for in vain. We shall select one or two specimens; and, first, our author's eulogium on the freedom of the English press—a passage apparently laboured with no common care.

'But a subject of yet more importance to literature remains to be discussed—I mean, my friend, the freedom of our *English press*. This has always been looked upon, and most justly, as the central arch on which the temple of British liberty has been erected: yea as the temple itself. Without figure, it is the medium through which the genius and wisdom of the civilised earth in general, and Europe in particular, has been communicated, from mind to mind, from age to age, and from past to present times, and which will, it is to be hoped, extend even to the remotest posterity. And, although we must confess, it is, also, the vehicle whereby much of the dullness and folly of mankind is poured in upon us, this are [*is*] but a temporary nuisance, either evaporating by its lightness, or sinking by its weight.

'Far different the fate which attends the nobler and sublimer, the more useful, and the more beautiful effusions of the mind, and which, by means of a well regulated press, diffuse strength, honour, and elegance, as they spread themselves over lands and seas.

'If it be possible for minds irradiated as ours have been, by the brightest beams of that wisdom and that genius, to form even an idea of the darkness which before the invention of the press—for traditional knowledge was at best but a partial and imperfect light—shed the night \* of ignorance; darkness that might be felt over the world, could we go back to times yet more profoundly enveloped, when the sun of science either had not risen, or when his rays were enveloped in the thickest clouds of superstition; and when man had nothing but the articulate sounds, whereby to make known his wants, his wishes, and his sentiments.—In short, when, as has been well expressed, man's organs of sound were no other than what he has in common with many other animals, less perfectly formed in some respects than himself—we shall, *indeed*, have reason to concur in opinion with a truly enlightened observer, that the inventor of means to supply the defects of memory, would be considered as a great benefactor to mankind, and be elevated by the exuberant gratitude of a rude age above the rank of humanity. To Thruth [Thoth], the inventor of letters among the Egyptians, and to the same person, under the name of Hermes, among the Greeks, divine honours were paid; an apotheosis, surely as justifiable on principles of reason, as that of Bacchus, the cultivator of the vine, or of Hercules, the cleanser of the Augean stable. The inventor

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\* \* The night which followed Pliny, to the morning which arose with Bacon from Epictetus to Montaigne, and from Plutarch to Locke.'

of printing is more to be venerated. I contemplate in him, my dear baron, the great, the original patron of the genius and wisdom I have spoken of, as well for the reasons so elegantly expressed in the foregoing note, as for numberless others which might be adduced.

‘The press is the conductor of the electric fire inherent in the powers of the human mind; and had it not been for that sublime vehicle, even a knowledge of those powers, their expansion, their fertility, and their use, would still have been unperceived and unenjoyed.’  
p. 88.

The walk round London, and the description of numerous scenes and places, fill a large portion of this volume: yet, strange to say, we find scarcely any thing that we can select with advantage. Let us take a specimen at random. The author, we suspect, designed it to be brilliant.

‘My friend, I have still to deplore the determined alienation of Sheridan, of whose ingratitude to the muse that loves him, and to the country which loves his muse, I have before complained and lamented: and even Britannia herself can scarcely reconcile his exclusive devotion to her senate, with the total desertion of her stage; since the manners and morals, and, confessedly, the happiness of a great people depend as much on the influence of a well-supplied theatre, as on a well-governed senate.

‘The magnificence of Drury Lane play-house, will convey to you new proofs of the grandeur of the metropolis, and I have seen it full to overflowing—yet generally speaking, you will think it on too vast a scale; and sometimes feel cold, and observe a sort of empty air about it, though in reality there may be a good audience, but while there is not to be found in the other house a single crevice unoccupied.

‘This appears to be a radical defect, and to require as desperate a remedy as many of the dramas themselves which have been, no doubt, offered to the manager for representation—namely, to cut it down or contract it into more reasonable dimensions. And yet I know an easy remedy, and without moving a single brick. Let the author of the “School for Scandal,” of the “Duenna,” of the “Rivals,” and of the “Critic,” write for his own theatre. Let Mr. Sheridan enter into a contract, to furnish only one piece in the season for ten years to come; and then so far from there subsisting any complaint of his theatre being *overbuilt*, I will venture to predict, that before the close of his dramatic engagement, the cry of the proprietors and of the public would be for *want of room*!!

‘With respect to the other theatre, it has been justly observed, that the late elegant interior decorations which do so much credit to the taste and spirit of the proprietor, Mr. Harris, are supported by authors, composers, performers, and mechanics of the first excellence, and it is in every respect the worthy rival of its superb neighbour.’  
p. 518.

Here we intended to rest from our labour; but, towards the conclusion, we met with literary information which surprised

even us, who are sometimes behind the scenes, and acquainted with secrets unknown to many of our readers. Let them not fastidiously reject the information, because it relates to the humble annual work of the famous philomath, Francis Moore.

‘ The following curious items will farther emblazon the pages devoted to the sublime Francis Moore :

‘ 1. Three hundred and fifty thousand of Moore’s Almanack are sold yearly !

‘ 2. In order to prepare so large an edition, it is necessary to be four months working at press ! !

‘ 3. And each sheet is obliged to be *set up* at two or three different printing-offices, or it would be impossible to prepare so enormous [an] edition within the time ! !

‘ 4. What is to be published the next year begins printing in May ! ! !

‘ 5. A single bookseller, in his first order, takes fifty thousand ! ! ! !

‘ 6. A man, high in office in the city of London, exclaimed confidentially to a friend of the Gleaner’s, “ By G—d, sir, there will be no war ! Moore’s Almanack predicts a year of prosperity ! and, at *this time*, speaks only of peace ; and I would sooner believe in Moore, than in Bonaparte, or Mr. Addington ! ! ! ! ! ”

‘ 7. More delectable poetry for the year present :

“ Commerce and traffic now receive increase,  
And merchants boldly venture, now ’ts peace,  
Without being kidnapped and captive led ;  
The chains are broke, the Hydra’s vanquished :  
Now subtle Foxes to their cells retreat  
For covert ; now Britannia may be great ! ! ! ! ! ! ! ”

‘ 8. Finale. The operation of almanacks on the public mind was at its achma [acme] during the civil war. Lilly, the parliamentary astrologer, used to keep up the spirit of the soldiery by *his* predictions. It is recorded by the historians of the time, that in the famous battle of Dunbar, wherein Cromwell totally overthrew the Scots, that his men rushed into the fight with their swords in one hand, and Lilly’s Almanack in the other ! ! ! ! ! ! ! ’ P. 623.

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ART. XIII.—*Addenda and Corrigenda to our Account of the Oxford Homer.* See *Crit. Rev. Vol. I. Third Series*, p. 469.

IN our review of the Grenville edition of these ‘ relics of ages,’ we proceeded incautious of those events which too often deaden and benumb the most vigorous efforts. To infuse a delicate and romantic tenderness, to relieve and enliven scenes of anguish and depression, and to record and embalm martial achievements, was, doubtless, the province of the national songs of those bards,



οἵτινες ὕμνους ἐπὶ μὲν θαλίαις,  
ἐπὶ τ' εἰλαπίναις, καὶ παρὰ δειπνοῖς  
εὗροντο, βίου τερπνὰς ἀκοάς·  
στρυγίους δὲ βροτῶν οὐδὲς λύπας  
εὗρετο μούσῃ καὶ πολυχόρδοις  
ᾠδαῖς παύειν, ἐξ ὧν θάνατοι  
δείναι τε τύχαι σφάλλουσι δόμους.

PAGE 307, line 16. for 'Zurich,' read 'Weimar.'

PAGE 310, line 17. del. 'as Od. — φυλάξῃ,' and substitute—'To prove this assertion, and to demonstrate the expediency of introducing this letter into the Odyssey, the expulsion of which has done such extensive mischief, we have anxiously attended to the manner in which it has been employed by Dr. BENTLEY, as far as could be collected from the Leipsic edition of the Iliad; for the mental travels of this matchless critic resemble, in some measure, the movements of the ark, "which left a blessing on the place whereon it rested;" and the publication of the Göttingen professor, illumined with the divine sparks of his genius, will form an æra in Homeric literature.'

In this lubricous path we shall pick our way with fear and caution, and commence with

1. Final vowels supported by the initial digamma of the following words:—

B.

40. οὐχ ἑκάς, leg. οὐ Φέκας—O. 33. ἀλλὰ Φέκας. P. 73. ξείνοιο Φέκας. Il. E. 791. Νῦν δὲ Φέκας. T. 422. Διφρόν ἑκάς BENT. corr. Δηβὰ Φέ. Heyn. in Il. A. 14.

111. ὑποκρίνονται ἰν' εἰδῆς, read ὑποκρίνονθ' ἵνα Φειδῆς.

154. διὰ τ' οἰκία, read διὰ Φοικία.

211. τάγ' ἴσασι, read τὰ Φίτασι. 269. H. 236. φωνήσας' ἔπεα, read φωνήσασα Φέπεα—as Il. B. 328. τοσσαῦτα Φέπεα—O. 113. παύσθεν δὲ σάνεα—E. 368. χεῖρας τέ καὶ ἔγχεα ὀρυσέοντα—O. 35. 89. 145. φωνήσασα Φέπεα—444. μάλα δ' ὤκα βέλεα—X. 322. χάλκεα τεύχεα—Urat. b.

311. Δαίνυσθαι τ' ἀκένοντα, καὶ εὐφραίνεσθαι ἔκκληον, leg. per elisionem τοῦ αι, εὐφραίνεσθ' εὐκκληον. Heyn. exc. in Il. T. p. 744. This is barely admissible: we should have preferred Δαίνυσθαι Φαῖκοντ' εὐφραίνεσθαι τε Φέκκληον. See note—Od. P. 478. corr. ἔσθε Φέκκληος, ex ἔσθειν, E. 197. In Φ. 289. emend. ὁ Φέκκληος. Heyne l.c. In MS. 5658. θ is foisted in with red ink; ὁ ἐκκληος, 5673. 6325. Il. P. 54. ὁθ' ἄλλης, read ὁ Φάλλης.

327. νύ περ ἵεται, read νύ γε Φίεται. Heyn. ibid. p. 758.

331. αὐτ' εἶπεσκε, read αὐ Φεῖπεσκε.

383. See note on B. 311, and Schol. Harl. ad Z. 337.

428. (Il. A. 482. Σ. 228.) μεγάλη' ἱαχε—μάλ' ἱαχε 6325; read

μέγα Φίαχε. Cf. BENT. ad Il. A. 482. Σ. 228. &c. Σ. 29.  
Φ. 10. read μέγα Φίαχον. Od. I. 395. σμερδάλεον δ' ᾤμωξε περι  
δ' ἐπιΦίαχε (rather ἐπιΦίαχε). Heyn. ibid. p 757. See Δ. 454.

Γ.

20. οὐκ ἐρέει, read οὐ Φερέει.  
40. ἐν δ' οἶνον, read ἰδὲ Φοῖνον. O. 333. ἡ δ' οἶνου, read ἰδὲ  
Φοῖνου.  
264. θέλγεσθ' ἐπέεσσιν, read θέλγεσκε Φέπεσσιν.  
290. πελώρια ἴσα ὄρεσσιν, read π. Φῖσ' ὄρεσσιν.  
472. See on Od. Γ. 472.

Δ.

137. ἡγ' ἐπέεσσι, read ἡγε Φέπεσσι.  
159. τὸ πρῶτον, ἐπεσβολίας, read τὰ πρῶτα Φεπ.  
454. Ἕμεις δ' αἰψ' ἰάχοντες.—ἡμεῖς δὲ Φιάχοντες. Heyn.  
534. οὐκ εἰδὸτ', read οὐ Φειδὸτ'.  
577. πᾶμπρωτον ἐρύσσαμεν, read πᾶμπρωτα Φερ. Heyne.  
596. οὐδὲ κέ μ' οἴκου, read οὐδὲ με Φοῖκου.  
682. Ἕ εἰπέμεναι, read Ἕ Φεῖπεῖν.  
772. οὐκ ἴσαν, read οὐ Φίσαν. E. 89. Φ. 110.

Ε.

100. Τίς δ' ἄν ἐκὼν, read τίς δὲ Φεκὼν.  
234. δῶκε μὲν οἱ, read δῶκε δὲ Φοι.  
257. Κύματος εἶλαρ ἔμεν, read κύματι vel κύμασι Φεῖλαρ ἔμεν.  
Heyne.  
312. ἐμαρτο Φαλῶναι.  
338. Ἴξε δ' ἐπὶ σχεδὴς πολυδέσμου, Φεῖπε τε μῦθον.

Ζ.

160. τοιοῦτον ἴδον, read τοῖονδε Φίδον.  
179. Εἴ τι που εἶλυμα, read εἴ γε τι Φεῖλυμα. Heyne.  
187. See on B. 311.  
193. Ὡν ἐπειοιχ', read ὦν τε Φεοιχ'.

Η.

17. Κερτομέοι τ' ἐπέεσσι, read κερτομέοι Φεπέ.  
217. ἐκέλευσεν ἔο μνήσασθαι, read ἐκέλευσε Φέο μνησάσθαι.  
321. πολλὸν ἑκαστέρῳ, read πολλὰ Φεκαστέρῳ. K. 113. εἶσι  
Φεκαστάτω. Heyne.

Θ.

91. τέρποντ' ἐπέεσσιν, read τερπόντο Φεπέσσι. I. 224.  
392. τῶν οἱ ἑκαστος, read τῶν δὲ Φέν.  
410. ἄλογον τ' ἰδέειν, read ἄλογον τε Φίδειν.

## I.

51. καὶ ἄνθεα γίγνεται ὥρη Ἡέριον—ὥρη Φεαρινῇ. Heyn.  
 60. ἀφ' ἐκάστης, read δὲ Φεκ.  
 77. et M. 402. ἀνά θ' ἰστία λευκ' ἐρύσαντες, videtur fuisse ἀνα  
 δ' ἰστία Φειρύσαντες. T. 481. ἔθεν ex interpolatione. X. 372. non est  
 Φερύσσατο ab ἐρύω, sed ἐρύσατο a ῥύομαι servo. Heyn. Exc. IV.  
 in Il. A.  
 143. προῦφαίνετ' ἰδέσθαι, read προῦφαине Φιδέσθαι.  
 279. Ἀλλά μοι εἶρ', read Ἀλλ' ἄγε Φεῖρ'.  
 281. λάθεν εἰδότα, read λάθε Φειδότα.  
 419. πού μ' ἤλπετ', read που Φέλπετ'.  
 510. read καὶ Φιτέαι. See Heyne in Il. T. p. 761. and BENTL.  
 ap. eund. in Il. φ. 350.

## K.

444. καὶ νῆα ἔρυσθαι, read νῆας. Heyne, Exc. IV. in Il. A.

## Λ.

121. οὐκ ἴσασι, read οὐ Φίσασι.  
 123. τοί γ' ἴσασι, read τοὶ Φίσασι.  
 206. σκιῇ εἵκελον, ἥ καὶ ὀνείρω, read Φίκελον σκιῇ, ἥ—  
 272. ᾧ υἱεὶ ἰδ' ὄν, read Φᾶ υἱ ἰδὲ Φον.  
 362. τὸ μὲν οὐτι σ' εἴσκομεν, read σὲ μὲν οὐτι Φεῖσκομεν.  
 431. λυγρ' εἰδυῖα, read λυγρὰ Φιδυῖα.  
 473. μῆσαις ἔργον, read μῆσαις Φέργον.  
 521. Κεῖνον δὲ κάλλιστον ἶδον, read κεῖνον κάλλιστον γε Φίδον.

## M.

355. βοσκέσκονθ' ἔλικες—βόσκοντο Φέλικες. Heyne.

## N.

42. ἀμύμονα δ' οἴκοι ἀκοιτιν, read ἀμύμονα Φοίκοι.  
 208. μήπως μοι ἔλωρ, read γε Φέλωρ.

## Ξ.

344. εὐδείελου ἔργ' ἀφίκοντο, read εὐδείελα Φέργ.  
 395. εἰ μὲν κεν νοστήσῃ ἀναξ, read εἰ κεν νοστήσειε Φάναξ.  
 DAWES.  
 474. καὶ ἔλος, ὑπὸ—f. τε Φέλος τ' ὑπὸ.

## O.

333. ᾗδ' οἶνου, read ἰδὲ Φοίνου. Γ. 10. ᾗδ' pro ἰδ' MS. Aristarchus  
 et Herodianus alter altero modo, κατὰγοντ' ᾗδ' et κατὰγοντο ἰδ'  
 PORS. These words have been 'sweetly interchanged'; Il. Γ. 318.  
 θεοῖς ἰδὲ 5601. ED. PR.; H. 177. θεοῖσι δε interlined γρ. ᾗδὲ 1771;  
 θεοῖς ἰδὲ 5600. ED. PR.; see Wolfius's Præf. nov. ed. LXXXVI,  
 VII.; B. 697. Ἀντρῶν ᾗδὲ—Heyn. E. 3. γένοιτ', ᾗδὲ BENTL. ap.  
 Heyn. Z. 469. γαλκοντ' ᾗδὲ. ID. ibid. K. 573. κνήμας τ' ᾗδὲ—  
 ID. ibid. Ξ. 348. ἐρσῆεντ' ᾗδὲ Heyn. X. 469. κεκρυφαλόν τ' ᾗδὲ  
 Heyn. This celebrated scholar has also cited Od. A. 112. προτίθεντ'  
 ᾗδὲ—and Σ. 248. μέγεθός τ' ᾗδὲ—in Il. Θ. 548—, Δ. 258. With

all proper deference to H.'s testimony, it may be doubted whether BENTLEY would have permitted the three alterations to appear in his edition? and it is evident, from his observations on these lines, that H. has not seriously weighed the metrical powers of this letter.

417. ἔργ' εἰδυῖα, read ἔργα Φιδυῖα.

435. ἀπήμονά μ' οἶκαδ', read ἀπήμονα Φοικαδ'.

Π.

348. νῆα μέλαιναν ἐρύσσομεν, read μέλαιναν νῆα Fε. Heyn. in Π. A. 141.

P.

261. ἦλυθ' ἰωῆ, read ἦλθε Φιωῆ. BENTL. see on Ω. 30.

313. ἦδὲ καὶ ἔργα, read ἦδε τε Φέργα.

394. Ἀντίνοος δ' εἰώθε, read δὲ ΦεΨωθε. Heyn. in Π. T. p. 759.

Σ.

421. πᾶσιν ἐαδῶτα.—πᾶσι Φεαδῶτα. Heyn.

Φ.

110. τόδε γ' ἴστε, read τόδε Φίστε.

X.

230. Σῆ δ' ἦλω, corr. σῆ δὲ ἄλω. Heyn.

318. οὐδὲν ἐοργῶς, read οὐ τι Φεοργῶς.

Ω.

312. νῶϊν ἐώλπει read νῶϊ ΦεΨώλπει. Heyn. in Π. T. p. 475.

2. Instances of the diphthongs αι, οι, at the end of words, influenced by the initial digamma.

A.

25. ταύρων τε καὶ ἀρνειῶν, read ταύρων καὶ ἀρνειῶν. Heyn. in Π. X. 263.

B.

114. read καὶ Φανδάνει.

307. see note on Od. B. 260.

379. Αὐτικ' ἐπειτὰ οἱ οἶνον, read ἐπει Φοι Φῶνον. A. 597. ἔπειτα δάπεδον 5658. for, ἔπει δάπεδόνδε—cf. N. 198.

Θ.

324. οἴκοι ἐκάστη, read ἀπασαι.

K.

510. read καὶ Φιτέασι ὠλεστικάρποι.

Λ.

212. ἦ τί μοι εἰδῶλον, read ἦ μοι Φεἰδῶλον.

296. Θέσφατα πάντ' εἰπόντα, read θ. Φοι Φειπόντα.

441. Μηδ' οἶ, read Μη Φοῖ.

## Ξ.

128. φιλέει, καὶ ἑκάστα, read ἅπαντα.

## Ο.

376. καὶ ἑκάστα, read ἅπαντα.

## Π.

463. εἰρύαται οἷαδ' ἰόντα, fuit εἰρυνται Φοῖνον ἰόντα. Z. 265. leg. εἰρυνται, observant. Ξ. 107. Ο. 35. ῥῦται pronuntiandum. Heyn. Exc. in Il. A. p. 179.—Τ. 352. Εἰλύαται corr. Φείλυνται—Heyn. in Il. T. p. 746. For γούνα, γυῖα, Plato in Io. 147. B. Laemar. Il. X. 452. γυῖα is, we suspect, furnished by the Codex TOWNLEIANUS, which has long been the desire of our eyes, and would be the delight of our heart.

3. Final short syllables, closed with a single consonant, lengthened before the initial digamma.

## Α.

110. οἱ μὲν ἄρ οἶνον, read οἱ μὲν Φοῖνον. See on Od. Γ. 472.

## Β.

91. μὲν ρ' ἔλπει, read μὲν Φέλπει. and Γ. 319. read οὐ Φέλπειτο—BENTL. ap. Heyn. in Il. Ω. 491. emendavit: καὶ Φέλπεται.

## Δ.

706. Ὅψε δὲ δὴ μιν ἔπεσσιν, read ὄψε δὲ μιν Φεπέσσιν.

## Η.

6. read Ἥμιόνους ἔλυσιν Φεσθῆτα—  
326. καὶ ἀπήγαγον, read ἀπήγον Φοικ.

## Θ.

169. γὰρ τ' εἶδος, read γὰρ Φεῖδος.

215. read τόξον Φοῖδα εὐχρον—Schol. Lasc. ad Soph. Ph. 1058. [f. 195-6.]

## Ι.

360. Ὡς ἔφατ' αὐτὰρ οἱ αὖτις ἐγὼ πόρον, read ὡς ἔφατ' αὐτὰρ Φοι αὖτις πόρον. Here it may be urged that we have marred a beautiful line: are then all Homer's lines beautiful? Where is the melody of Il. Δ. 506,

Ἀργεῖοι δὲ μέγαΦίαχον Φερύσαντο δὲ νεκροῦς—?

He did not labour at harmonious, tuneful insignificance; but

With rough majestic force he mov'd the heart;  
And strength and nature made amends for art.

## Κ.

190. οὐ γὰρ τ' ἴδμεν.—οὐ γὰρ Φίδμεν. P. 78. Θ. 146.



Λ.

483. ἐτίομεν, ἴσα, read ἔτιον Φῖσα—

X.

422. —μὲν τ' ἔργα διδάξαμεν ἔργαζ. read—μὲν Φέργα διδάξα Φέργαζ.

4. Instances of similar short syllables unaffected, according to our editions, by the digamma.

Γ.

427. ἀλλεῖς εἶπατε, read ἀλλεῖς Φεῖπ.

Θ.

15. καὶ θυμὸν ἐκάστω. γ. θυμὸν ἅπαντων. 259. εὐπρόσσεσκον ἕκαστα, read εὐπ. ἅπαντα. I. 127. τελέειον ἕκαστα, read τ. ἅπαντα. O. 24. ἐπιτρέψειας ἕκαστα, read ἐπ. ἅπαντα. P. 70. ἐξερεσίνων ἕκαστα, read ἅπαντα. See Θ. 324. Ξ. 128. O. 376.

K.

35. ἄργυρον Φοικαδ' ἄγεσθαι, read ἐντος ἄγεσθαι.

N.

121. ὦπασαν οἴκαδ' ἴοντι, read Φοικαδ' ὦπασσαν ἴοντι.

Ω.

30. ἀπὸνήμενος, ἥσπερ ἀνάσσεις—ἥπερ ἀνάσσεις 6325. read ἥε Φά-  
νασσεις—ἥε ἐΦάνασσεις DAWES, p. 146. II. H. 162. Ψ. 288.  
πρῶτος μὲν ἀναξ—rescribo πρῶτος γε Φάναξ—πρωτιστα Φάναξ—  
πρῶτος βα Φάναξ DAWES, p. 149. πρῶτος ἀναξ 5601. in both  
places. Od. II. 14. ἥλυθ' ἀνακτος—ἥλθ' ἀν. 5658. leg. ἥλθε Φάνακτος  
DAWES, p. 154. as P. 261. ἥλυθ' ἰωη I. ἥλθε Φίωη BENTL. ap.

Heyn. in II. K. 139. Φ. 83. τόξον ἀνακτος—τοξ' ἀνακτος 5658; re-  
ponendum τόξα Φάνακτος Id. p. 154. Whereas in Callim. H. in  
Dian. 8. for—τόξα. ἐα πάτερ γ. τόξον. ἐα. Indeed the acute and  
searching writer of that golden book, the Misc. Critica, must have  
employed thoughtful days and restless nights in restoring from un-  
merited exile this character. Ridicule, however, which is too often  
exerted against the interests of truth, and is wont not to spare its  
best friends in the gay hour of merriment, was used to destroy his  
reputation as a critic by saluting him the WAWIST!—But the  
present age is better prepared to attend to his inquiries, and to esti-  
mate his merits. At the same time they sincerely bewail the frailty  
of human nature in him,

quem gloria Turni

Obliqua invidia stimulisque agitabat amaris;

against whom, single and 'unworsted,' flowed those waters of bit-  
terness from which every scholar turns aside with loathing.

## 5. Instances of the digamma in the middle of words.

## A.

37. ἐπεὶ πρό οἱ εἶπομεν, read ἐπεὶ προεφείπομεν.

91. μνηστήρεσσιν ἀκείπόμεν—μνηστήρεσσ' ἀποφείπόμεν.

## Γ.

348. πάνταν ἀνείμονος—ἀνείμένος ἢ πενιχρὸς 5658. in marg. the common text; ἀφείμονος Heyn. Il. X. 371. ἀνουτητί. We may here remark a common source of confusion in MSS.; ἀνείβονος 5673. E. 305. ἀμυυῖς (sic) unde nihil extrico. Debebat. esse ἀμυβῖς. Sic Odys. M. 415. ἀμυυῖς et supra u scr. σ, supra asperum lenis. In hoc MS. u est β, i. e. μ, detracta cauda. PORSON.

## Δ.

247. ἤϊσκε, read ἐφείσκε. 746. read δέμας δὲ φείκτο, as Il. Φ. 332. ἐφείσκομεν. BENTL. ap. Heyn. ad l. and I. 321, read τὸ μὲν αἶμμε φείσκομεν—unless we consider the final san as mute.

## H.

118. ἐπετήσιος, read ἐφετήσιος.

## Θ.

151. Νῆϋς τε κατεΐρυσται, read νῆϋς καταφείρυσται.

233. Ἦεν ἐπηετανός, read ἐπιφετανός.

## I.

395. Σμερδαλέον δὲ μεγ' ᾤμωξεν περιδ' ἰαχεπέτρη—corr. δ' ᾤμωξε. περι δ' ἐπιφίαχε—Heyn. ᾤμωξε—περι δ' ἰσχε 5658. in marg. the common text.

## M.

41. ὅστις αἰδρεῖη, read αἰφιδρεῖη. Heyn. in Il. H. 198.

117. ὑπεῖξεαι, read ὑποφείξεαι. Heyn.

## N.

194. Τοῦνεκ' ἄρ' ἄλλοειδέα φαινέσκετο, read ex MS. Harl. ἄλλοφείδεα φαίνετο.

## T.

431. καταειμένον, read καταφειμένον.

## Φ.

142. ὅθεν τε περ οἶνοχοεῦει, read ὅθεν τ' ἐπιφοινοχοεῦει.

It has been remarked that the anomalous SAN was sometimes doubled in utterance, as Il. X. 236. ὅς ἐτλης ἐμεῦ εἶνεκ', ἐπεὶ φίδες ὀφθαλμοῖσι: it seems, however, to have been *mute*\* in the presence of the digamma: as,

\* We were reminded of this metrical property of *san* by a very learned friend; but our respect for his feelings will not permit us to express our acknowledgements here for this useful hint.

- A. 300. Γ. 308. δολόμητιν, ἐς Φοῖ.  
 B. 52. Οἱ πατὴρς μὲν ἐς Φοῖκον.  
 133. Δ. 649. αὐτὸς Φεκίων.  
 Γ. 46. (Il. Σ. 545.) μελιγδέος Φοίνου.  
 91. ἡδέος Φοίνου.  
 Δ. 4. αὐμόμονος Φῶ.  
 E. 298. εἶπε πρὸς Φῶν. See Heyn. in Il. A. 403.  
 I. 182. σπέος Φείδομεν.  
 321. αἶμες Φείσκομεν. See on Δ. 247.  
 454. φρενας Φοίνω.  
 Λ. 61. ἀθέσφατος Φοῖνος.  
 Ξ. 318. P. 84. ἤγεν ἐς Φοῖκον.  
 O. 24. ἐπιτρέφειας Φέκαστα.  
 T. 539. αὐχένας Φάξε.  
 X. 299. βόες Φῶς ἀγελαῖαι: we might, if necessary, read βούς Φῶς ἀγ.

To which we will add a few instances sorted from the Iliad:

- B. 384. ἄρματος ἀμφί; Φιδῶν.  
 720. Φειδότες Φίει.  
 Γ. 371. χεῖρας Φέοικε.  
 453. ἂν εἰ τις Φίδοιτο.  
 Δ. 232. σπεύδοντας Φίδοι.  
 240. μεθιέντας Φίδοι.  
 516. μεθιέντας Φίδοιτο.  
 E. 205. περὶ ἐς Φίλιον.  
 Z. 90. πέπλον ὃς Φοι δοκεῖ.  
 110. οὐδὲ τις Φοι.  
 Θ. 180. Δενδύλλων ἐς Φέκαστον.  
 Λ. 633. 747. ἀμφί; Φέκαστον.  
 M. 390. τειχέος Φάλτο.  
 O. 561. Αἰτιάδην, ὃς Φοι οὔτα.  
 679. τείχος ἐσΦάλο.  
 N. 288. θυμὸς Φέκαστου.  
 P. 90. T. 343. εἶπε πρὸς Φῶν μεγάλητορα.  
 T. 332. δειξείας Φέκαστα.  
 Υ. 67. Ποσειδάωνος Φανάκτος.  
 Ω. 1. νῆας Φέκαστοι.

In collating with MSS. those passages of the Odyssey, which have been noticed by DAWES, we observed Od. Ξ. 289. κακὰ πολλὰ 5658; ἔωργε 5673; πολλὰ καὶ ἀνθρώπους ἐώργει 6325; which countenances ed. Rom. 1758, 43=541, 34 and H. Stephanus's marginal variation ἀνθρώπους ἐώργει, and ἐΦεφόργει, Misc. Cr. p. 185.

We have in store many other crippled and embarrassed lines: such as, N, 198.

Ἦμωξεν τ' ἄρ' ἔπειτα [f. ἔπει], καὶ ὦ πεπλήγεται μῆρῳ

and Π. 70.

Πῶς γὰρ δὴ τὸν ξεῖνον ἐγὼν ὑποδέξομαι οἴκῳ;

where οἴκῳ probably incrusts the word which belonged originally to  
 CRIT. REV. Vol. 3. November, 1804. 2 A

the verse. See Theocr. Id. XVI. 6. But we must, for want of leisure, leave these and similar passages, 'unahointed and unannealed,' to the sagacity of our readers. For lines equally stubborn and incorrigible have made us fervently wish 'O si'—O if a MS. of our own contrivance could be palmed upon the world as the identical copy which LYCURGUS received from CREOPHYLUS, the host of our vocal BARD, we could exalt and purify lines which are at present nine or ten deep in conjecture; and would not suffer posterity to have any share with us in the glory of completing a system which BENTLEY and DAWES had not the means of attaining.

Among those lines in the *Odyssey*, which a rigid use of the digamma evinces to be spurious, are the following:—

E. 398. Ὡς Ὀδυσῆ' ἀσπαστὸν εἰσατο γαῖα καὶ ὕλη.

Ξ. 438. Ἀργυῖδοντος ὕος κῦδαινε δὲ θυμὸν ἀνάκτορ.

ἦνδανε 6325, ἦνδανε δὲ θυμὸς 5658; see also DAWES, p. 153-4. Such instances, however, should be calmly discussed, not hotly contested.

For the counterfeits detected by BENTLEY, see Heyne's edition of the *Iliad*, Γ. 224. E. 398. P. 90. T. 71. &c.—Hence this character will oust a swarm of melodious, unmeaning particles, lead to the discovery of shameless fabrications, restore to vigour many diseased lines, and, in short, will prove very good in its way, but not proper in every case. It must be remembered, that some words were denuded of the Digamma before the age of Homer; as ἀνήρ, ἑλένη, ἔλος, ἔρδοι—Dion. Halicarn. Antiq. Rom. I. 20. Sergius Gram. p. 1827. Heyn. in Il. Z. 424. Il. Ξ. 261. ἀποθύμια ἔρδει (ἔρδοι) ed. Rom. 981, 40=971, 27. μέζοι Eustath. 983, 59=974, 41.—After all, if an important metrical canon to Homeric literature should be for a time suspended by the excessive corruption of a few instances, we are not therefore to assert that the canon itself is unfounded; or that the proofs, on which it rests, never existed: it would become us to repress the rebellious presumptions of decision, and be *as little children*, until it be found, by some unexpected aid from MSS. at present unknown or unexplored, to depend upon something more than mere caprice,—*ancient authority*. We deprecate that rudeness of self-conceit which can brave conviction, as well as that determined spirit of discovery which can surmount every obstacle.

IBID.—Note, line 2. in fin. add 'and in MS. Phot. penes Coll. SS. Trin. it is invariably Ἡρωιδιανός.'

PAGE 311, line 8, read ὑπεξέρου<sup>υ</sup>ες.

IBID. line 10. to '6325.' subjoin 'Il. K. 376. ὑπαιδάειους COD. TOWNL. T. 118. γρ. προσώωσθε Barnes.'

IBID. line 32, after Cod. Harl. insert 'and 5673. 5658. 6325.'

IBID. line 48, for 'I' substitute *read*.

PAGE 312, line 31, after p. 87, add 'ἀποιοχόμενιο ἔροιτο MSS. Harl.'

IBID. line 32, after '142,' add 'whereas, Il. Ξ. 188, ὅποις δ' ἐπ' νηὸς Schol. Harl. ὅποισις δὲ Πηνειὸς Schol. A. a Il. K. 142.'

IBID. line 33, del. 'Cod. Vesp. ap. Villos.' and substitute 'hoc ordine, Γ' σίτον δὲ—δ' κοῦροι δὲ—δ' οἱ δ' ἐπ'—et in m. β' νώμησαν δ' ἄρα πᾶσιν ἐπαρξάμενοι δεπᾶσσι (Hanc lectionem edidit Barnesius) PORSON.' This corrected arrangement coincides with the context in Cod. 6925. C. C. C. Cantab., and the Roman edition, p. 1399, 57.=32, 2., which has νώμηκεν. The former order in Cod. Harl. agrees with that in ed. H. Steph. Other MSS., which we have inspected, vary in the following manner:

ED. PR. etc.	MSS. 5673. 5658.	Cod. Vesp.	in marg. H. Steph.*
Ed. Granv.			
Σίτον δε.....	2.....	1....	.....3
Οἱ δ' ἐπ'.....	3.....	4....	.....2
Κοῦροι δὲ.....	1.....	2....	.....1

IBID. line 41, ἐξούλοντο.

PAGE 313, line 9, after ἀρέσκειν, insert 'Od. B. 114.'

IBID. line 23, after 'vestis' insert 'Priscian, and Terentianus Maurus.'

IBID.—Note, line 12, after 'been' insert 'generally;' and to 'Rhodius' subjoin 'For the disuse of it they are indebted to the ignorance of their own times, and for the seeming observance of it to their imitation of Homer.' The instances produced by Heyn. exc. in Il. T. pp. 717, 18. are distinguished by H.

#### Instances of its obsolescence.

Theocritus, Id. xvii.	70. Ῥήναϊαν ἀναξ.
xvi.	34. καὶ ἀνακτος Ἀλεύα.
xxv.	61. Αὐλιν ἐς ἡμετέρεην, ἵνα κεν τέτμοιμεν ἀνακτα.
i.	128. ἐνθ', ὦ 'ναξ, καὶ τάνδε φερ' εὐπάκτοιο μελίπνουν.
xxii.	218. Τμῖν κῦδος, ἀνακτες, ἐμήσατο Χῖος αἰοιδός.
xiii.	57. τὸ οἱ αἰὲν ἐχάνθανε.
ii.	98. τηγεί δὲ οἱ αἰὲν—
	33. παρ δὲ οἱ ἄνδρες.
	43. Ὡς οἱ φώθηκαντι.
	53. μέλεται δὲ οἱ οὔτε.
	6. ἦ ῥα οἱ ἄλλα.
	72. ἐγὼ δὲ οἱ ἄμεγάλοτος.
	138. ὥς ὁ μὲν εἶπεν· ἐγὼ δὲ οἱ ἄταχυπειθής.
	161. Τοῖα οἱ ἐν κίστα.
iii.	36. Αἰτεῖ καὶ δώσω οἱ, ἐπεὶ—
vi.	24. Ἐχθρὰ φέροιτο ποτ' οἶκον,—
vii.	14. Ἠγνοίησεν ἰδῶν.
	21. πάδας ἔλκεις.
	56. τὰν Σικελᾶν ἐς ἄλα.
xi.	16. ἄ οἱ ἥπατι.

\* This great man rejected Νώμησαν—which, he says, aliunde huc irrepsisse constat; and in the App. to his Thes. he appeals to it in Il. A. 471.



- xv. 112. Πάρ μὲν οἱ ἄρια.  
 xvi. 6. ὑποδέχεται οἴκῳ.  
 64. ἀνήμερος δὲ οἱ εἴη.  
 xviii. 10. ἀρξεται ἔργῳ.  
 17. ἐν Διὸς οἴκῳ.  
 62. Ἄ δὲ οἱ—  
 75. πολὺς δὲ οἱ—  
 xxi. 210. χειρῶν δὲ οἱ—  
 xxiv. 42. ὄρρ' οἱ ὑπερθε.  
 80. Διὸς οἴκῳ.  
 121. οἱ ἀαγείς.  
 xxv. 66. Μή τι οἱ οὐ κατὰ καιρὸν ἔπος.  
 120. Καὶ ῥά οἱ.  
 248. πᾶς δὲ οἱ αὐχὴν.  
 260. ὅσσε οἱ ἄμφω.  
 270. Μεχρὶς οἱ.  
 xxvii. 11. παρηπαφες ἀδελῶ.  
 69. κραδία δὲ οἱ ἐνδον.
- Moschus, i. 15. νόος δὲ οἱ ἐμπεπίκασται.  
 22. πλεῖον δὲ οἱ αὐτῷ.  
 ii. 29. Ἥλικας, οἰστεας.  
 74. φράσαθ' ὤς.  
 iv. 25. ἢ γὰρ οἱ αὐτῇ.  
 42. πολέων γάρ οἱ ἔργον.  
 90. νοστήσανθ' ὑποδέξομαι.  
 102. καταδύναι αὐ καὶ πάρος εἴματα ἔστο.
- Callimachus, H. in Jov. 2. αἰὲν ἄνακτα.  
 33. Ὡ'να.  
 in Apoll. 90. Τοὺς μὲν ἀναξ ἴδεν.  
 in Pall. 114. τὸν πρὶν ἄνακτα κύνες.  
 in Cer. 63. βαρὺν δ' ἀπαμείψατ' ἄνακτα.  
 in Dian. 137. εἴην δ' αὐτὸς, ἀνασσα. H.  
 in Del. 221. σὺ δ' ἀνασσα.  
 in Apol. 81. φορέουσιν ἐν εἵαρι.  
 99. Ἥμος ἐκτεβόλιν.
- in Dian. 8. Δὸς δ' ἰοὺς καὶ τόξα. <sup>ον</sup> ἔα πατέρ.  
 in Del. 16. Ἀλλὰ οἱ.  
 61. δύω δὲ οἱ εἴατο.  
 64. τῷ δὲ οἱ ἵππῳ.  
 125. ἀπαύγασαι, οἶος.  
 133. ἀλλὰ οἱ Ἄρης.  
 150. εἰσόνεν οἱ Κοιηῖς.  
 165. Ἀλλὰ οἱ ἐκ.  
 264. ἀπ' οὐδενος εἴλεο.  
 in Pall. 112. τᾶμος ἐκαβόλιαι.  
 in Cer. 59. κεφαλὰ δὲ οἱ αἵψατ'.  
 104. Ἡ οἱ ἀπόστασεν.
- Apollon. Rhod. i. 422. λύσαιμι δ', ἀναξ. H.  
 968. αὐτὸς ἀναξ. H.

- II. 70. βεβρίκων μὲν ἀναξ.  
708. αἰεὶ τοι, ἀναξ.  
III. 367. Ἄργος ἀναξ, etc.  
I. 621. δῆμον ἀνασσε, etc. H.  
IV. 395. δαιμονίη· τὰ μὲν ἀνδάνει.  
I. 675. Δῶρα μὲν ὡς αὐτῇ περ ἐφανδάνει Ἵψι-  
πυλεία.  
700. εἰ μὲν δὴ πάσῃσιν ἐφανδάνει ἡδὲ μενοινῇ.  
III. 34. εἰ δὲ σοὶ αὐτῇ μυθὸς ἐφανδάνει, ἥτ' ἂν  
ἔγωγε.  
485. Ω πέπον, εἴ νύ τοι αὐτῷ ἐφανδάνει, οὔτι  
μεγαίρω.  
537. εἰ δὲ καὶ αὐτοῖσι τοῦδ' ἐφανδάνει, ἥτ' ἂν  
ἰκοίμην.  
IV. 419. ἔνθ' εἴ τοι τόδε γ' ἔργον ἐφανδάνει, οὔτι  
μεγαίρω.  
I. 871-2. αὐτομάτον δώσει τις ἑλὼν θεὸς ευξα-  
μένοισιν.  
ἴομεν αὐτὶς ἕκαστος ἐπὶ σφέα.  
II. 23. φαῖνε βίην· θεσμοῖς γὰρ ὑπείχομεν, οἷς  
ἀγορευεῖς.  
III. 138. δῖπλόαι ἀνδῖδες, περιηγέες ἐιλίσσονται.  
171. Ω φίλοι, ἦτοι ἐγὼ μὲν δ—  
IV. 55. φοιταλέην ἐσιδούσα θεὰ ἐπεχέρατο Μῆνη.  
404. εἰ σε θανόντες ἔλωρ. See Heyn. in II.  
A. 4.  
408. ὑπειξαίμιν.  
476. ὁμιατὶ νηλειῆς ὀλοφῶϊον ἔργον ἐριννύς.

Instances of its metrical power unconsciously preserved.

- Theocritus, Id. xxv. 150. αὐτός τε ἀναξ.  
xvii. 38. φαντὶ ἀδεῖν—  
I. 18. καὶ οἱ ἀεὶ. Fr. Leschis ap. Schol. ad  
Lycophr. 1263. ἦν τε Φοῖ αὐτῷ. H.  
41. καρτερόν ἀνδρὶ εἰοικώς.  
74. Πολλὰ οἱ πᾶρ—  
115. οὐκ ἔτ' ἂν ὕλαν.  
II. 152. καὶ φάτο οἱ στεφάνοισι.  
VII. 17. Ἀμφὶ δὲ οἱ στήθεσσι.  
82. οὐνεκα αἱ γλυκὺ—  
VIII. 41. πάντα ἔαρ.  
X. 28. Καὶ τὸ ἴον—[Theogn. ap. Br. Gnom.  
poët. Gr. 24k. ἀγλαὰ Μουσάων δώρεα  
ἰοστεφάνων.]  
30. Αἰεὶ οἱ περὶ—  
84. εἰλαχας μέγα ἄστυ,—  
xviii. 6. Ῥέξαντες καλὰ ἔργα.  
7. καλὰ εἰπῆν,—  
11. μυρία εἰπῆν—  
13. μέγα ἔργον.  
17. καὶ οἱ.

18. φίλα εἰδώς.  
90. ἐπεὶ οἱ.  
xxii. 42. φίλα ἔργα.  
118. μέγα ἔργον.  
xxiv. 80. Δώδεκα οἱ.  
121. καὶ οἱ—  
134. μαλα οἱ.  
xxv. 37. Δίξαι, οἱ οἱ—  
45. κατὰ στυ.  
57. ἥ οἱ νήριμος.  
58. εἶδεται.  
80. εἴ οἱ καὶ.  
109. ἥντινά οἱ—  
138. καὶ σθενεῖ αῖ.  
148. ὁ δὲ οἱ.  
203. Οἱ ἔθεν.  
xxvi. 37. Αἱ τὸδε ἔργον.  
xxx. 42. Τα δεσμά οἱ πιλῦσαι.  
xvii. 82. τρεῖς μὲν οἱ.  
xxv. 2. Πασσάμενός ἔργιο.  
201. ποταμός ὤς.
- Bion, i. 9. ὁ δὲ οἱ μέλαν.  
ii. 10. Καὶ οἱ δειξεν.
- Moschus, ii. 8. δοῖας περὶ εἰς μάχεσθαι.  
41. ἥτε οἱ αἵματος.  
130. Ἀμφὶ ἐπαπτήνασα.  
iv. 13. ὅς τόχοισιν, αἱ οἱ πόρεν.  
16. Μαῖνομενος κατὰ οἶκον.  
56. τὰ δὲ οἱ.  
87. Ὡς δὲ δυστοκίσασα.
- Callimachus, in Apoll. 113. χαῖρε ἀναξ. H.  
in Dian. 204. οὐπι ἀνασσ. εὐῶπι.  
in Jov. 13. ἀλλὰ ἔ'Ρείης. H.  
31. τὸ δὲ οἱ δίχα. H.  
in Apoll. 28. ὡ πολλῶν, ὅτι οἱ κατὰ—H.  
in Dian. 48. οὔνομα οἱ Μελιγουνίς. H.  
49. μέγα ἔργον. H.  
89. Μαῖναλῆς, ἵνα οἱ τοκάδες. H.  
217. Καὶ ἐκυνηλασίην.  
230. 234. ὅτε οἱ—  
in Del. 13. ἀμφὶ ἐ. H.  
31. τριγλώχινι, τό οἱ.  
38. ἀστέρι ἴση. H.  
162. Ἀλλὰ ἐπαῖδος. H.  
234. οὐδ' ὅτε οἱ.  
in Pallad. 31. οἴσετε καὶ κτένα οἱ.  
38. γνοὺς ἐπὶ οἱ.  
63. Κορωνείας ἵνα οἱ.  
127. βακτρον, ὁ οἱ.

136. ἁ θυγάτηρ.  
in Cer. 41. Δαμάτηρ ὅτι οἱ ξύλον.  
67. Αὐτίκα οἱ—
- Apollon. Rhod. I. 411. Κλυθὶ ἄναξ. H.  
II. 698. Ἰλῆθι ἄναξ.  
I. 908. τοῖο ἄνακτος. H.  
III. 1273. καταφθιμένοις ἄνακτος.  
III. 171. Ω φίλοι, ἦτοι ἐγὼ μὲν ὁ μοι ἐπιανδάνει  
αὐτῶ.  
45. λευκοῖσι δ' ἐκάτερθε κόμας ἐπιειμένη  
ῥμοις.  
130. ἦπαρες, οὐδὲ δίκη περιέπλεο νῆιν εὐντα.  
III. 408. τὸν ῥ' αὐτὸς περιειμι χερσὶν, ὅλοον περ  
ἔοντα.  
IV. 16. τάρβει δ' ἀμφιπόλους ἐπίστορας· ἐν δὲ  
οἱ ὄσσε.  
IV. 41. τῇ δὲ καὶ αὐτόματον θυρέων ὑπόειξαν  
ὄχῃες.  
120. βέζων κείνο τέρας παγχρύσειον, ὡς οἱ  
ἔειπεν.  
128. ὄξυς αὐπνοῖσι προῖδων ὄφιν ὀφθαλμοῖσι,  
as Cypr. in Schol. ad Il. A. 5. Ζεὺς  
δὲ Φιδῶν. H.  
169. λεπταλέω ἐανῶ ὑποίσχεται ἐν δὲ οἱ ἦτορ.  
221. Ἡέλιος, πνοιῇσιν ἐειδομένους ἀνέμοιο.  
375. φέρωμαι ἐοικότα. H.  
549. σὺν γάρ οἱ ἄναξ.

Not a single instance of unblemished form of the usage of the digamma by the tragic or comic poets can be produced.

PAGE 314, line 7, for 'it is,' read 'the former is.'

IBID. line 19—Rom.=n. 6. τούτοις 10.=511.=386.

PAGE 315, line 22, read 'MS.'

IBID. line 24, for 'These are not in favour of,' read 'But these have nothing to do with.'

IBID. line 40, for 'is it' r. 'would it be.'

IBID. line 43. after 'form,' insert 'Od. I. 143. <sup>ου</sup> προφαίνεται' MS.

5658. E. 432. <sup>πρ</sup>πυλῦποδος 5658.'

PAGE 316, line 20, read 'inscription <sup>37</sup>.'

IBID. line 23. 'Dr. Mead <sup>28</sup>,' and n. <sup>25</sup>, to 'Schol. Harl.' subjoin 'ad Il. Γ. 306.' N. <sup>28</sup> 'A sort—'

IBID. line 27, to 'Vesp.' add '5658, 5673.'

IBID. line 28, after '57,' 'ἀγγελίῃ ἐπιπείθομαι 6325.'

IBID. line 29, after 'Vesp.' '6325.'

PAGE 317, line 10, for 'with real discoveries' read 'with recoveries of old facts.'

IBID. line 26, for '317.' r. '370.'

IBID. line 29, after '418.—Vesp.' add 'μέντης ἀγχ 5678. 5658.'

IBID. line 30, after 'Bentl.' insert 'MS. 5658.' and on Od. Φ.

after v. 160. add '180. *πειρήσεσθε, καὶ ἐκτελέωμεν* MSS. 5679. 5658. 6325.'

IBID. note line 5, to 'Cole's MSS.' subjoin "[The same statement of Dr. B.'s esteem for Dr. Ashton is repeated in "Memoirs of the Life of Gilb. Wakefield" just re-published. I. 68. 9.]"

IBID. 'B.' insert '33. *legerim; ἐσθλοῦ μοι δοκεῖ εἶναι, ὀνήμονος.* Musgr. ad Soph. Aj. 400.'

IBID. line 35, after 'ἄτην' add 'ed. Oxon. 1705.'

PAGE 318, before 94, insert '93. *μερμήριζε* in textu, *μερμήριζε* pro

v. l. *μερμήριζε* 5673. *μερμέριζε* 5658. Il. E. 671. *μερμήριζε* MS. 5693. It has been observed that the Doric future seldom occurs in Homer. Od. Δ. 117. *μερμέριζε* 5673. I. 554. *ἀλλ' ὅγε μερμήριζεν* et ζ in ζ mutatum. *μερμήριζεν* 5658. 6325. *μερμήριζεν* (thus) 5673. *ἀλλ' ὅγε* Cod. Vesp. T. 11. *μερμήριζε* 5658. 6325. *μερμήριζε* 5673. Ibid 93. *μερμήριζε* a m. pr. ζ ex emend. *μερμήριζε*

5673. *μερμήριζε* 5658. 6325. I. 395. *ἄμωζε* (thus) 5658. M. 422. *ἄραζε* et suprascript. *ἔαζε* συνέτριψεν Cod. Harl. *ἄραζε* 6325. 5658. in marg. γρ. *ἔαζε. ἄραζε* 5673. Φ. 125. *πολέμιζεν*, sed ε super ο et ζ supra ζ. *πολέμιζεν* 5673. *πελέμιζεν* 6325. Ω. 127. *μερμήριζε* Cod. Vesp. 5658. *μερμέριζε* 5673. Il. A. 189. *μερμήριζεν* MSS. Harl. *μερμήριζεν* MSS. C. C. C. et Joan. Tzetz. 191. *ἐναρίζοι* and — ει MSS. Harl. *ἐναρίζοι* MS. J. Tzetz. X. 400. *μάστιζεν*. Par. D. ap. Heyn. COD. TOWNL. has *ὀπάζει* T. 623. *πολέμιζων* N. 644. *ἀρπάζων* X. 310. Yet it holds forth *πολέμιζων* O. 179. and *μάστιζεν* A. 519.

IBID. line 16, after 'Δ. 192,' add *Πάντα κατὰ μοῖραν*, I. 342.

IBID. line 18, correct *αἰεὶ δὲ*.

IBID. line 22, after '16.' insert Z. 304. *μάλα μεγάροιο* Cod. Harl. and in marg. 5658.

IBID. line 23. after '43.' add *θυμὸς δὲ μέγας*, 196. *τὸ δὲ μέγα*, X. 163. *μάλα μέγα*. E. 358. Ibid. *ἥϊνα μεγάλῃν* M. 31.—*δυάτο μάψαι* X. 201. *Ἡ δεῦρο μὲν* Γ. 240.

PAGE 319, line 40, after '68.' add *δὲ νέφος* Il. Δ. 274.

IBID. line 50, after 'tab.' insert 'MSS. Harl. 1771. 5601.'

IBID. line 52. after 'Cantab.' insert 'MSS. Harl. 5693. 5600.'

PAGE 319, line 6, *Ἐρινύς*. Il. T. 87. 418. *Ἐρινύες* 259. COD. TOWNL.

IBID. line 31, after '526.' insert 'νέκυι <sup>ος</sup> κατατεθνεῖσσι <sup>ος</sup> (thus) MS. 5693.'

IBID. line 38, after '5658.' add 'Ψ. 45. *καταμένοισι νέκυσσι* MSS. Harl.'

Here a section upon 'N at the end of words,' was overlooked—as Il. N. 172. *Πύδαιον πριν ἔλθειν*—It may, perhaps, find a place in our account of Heyne and Wolfius's editions of the Iliad.

IBID. line 41, 'Id.' add '*καταβρόον* Cod. Harl.'

IBID. line 46, after '*ράκος*' add 'B. 773. *παρὰ βήγγινι*—N. 406. *τήν ἄρ' ὅγε ῥινοῖσι*—Cod. TOWNL.'

PAGE 320, line 2, '38=45.'—'16=331.'

IBID. line 5. correct 'ap.'

IBID. line 24. after '452.' add 'DAW. Misc. Cr. p. 160.'



PAGE 321, line 9, after 'words' insert 'Od. A. 251. διαπαίσουσιν et sic sæpe in compositis. M. 26. κακοραδίη. T. 423 ἐρύσαντο.' and after '672.' subjoin 'See Wolf's Præf. nov. ed. LXVIII. Il. X. 151. προῖρρει some of the MSS. collated by or for professor Heyne.' 'P at the end of words,' &c.

IBID. line 21, after 'Cod. Harl.' add 'MS. 5673.'

IBID. line 22, after '207.' subjoin 'Cf. Cod. Harl. Od. Δ. 300. O. 109. 153. εἰως μὲν ρεῖ' ἐπ. 5673.'

IBID. line 23, after 'Vindob.' add 'Il. X. 143. πέτετο—πέτατο Par. I. L. 198. πέτετ'—οὕτως διὰ τοῦ ε. Schol. A.'

IBID. line 37, correct ἰών 38. and 40. ἐών—On the second passage we have had the happiness of consulting BENTLEY's copy, which had been sent to Heyne in a most gracious manner; and with exquisite joy we found ἐών, not ἰών, from the pen of that GRAND CRITIC, in characters which he that runneth may read. ἰών, indeed, was suggested by the learned Dr. Taylor; and numerous instances might be produced of the commutation of these words. Od. H. 204. ἐών 5658. 6325. Il. Σ. 405. ἔσαν, 1771, and edd. preceding those of Heyne and Wolf; ἴσαν, sch. ἀντὶ (τοῦ) ἐγίνωσκον 5693. 5600. 5601.; Il. N. 415. most of the MSS. and edd. have ἰόντα but, mirabile dictu, ἔοντα COD. TOWN-LEIAN. This, however, is not the only inaccuracy committed by Heyne or one of his scribes: Il. Z. 187. τῷ δ' ἄρ' ἀνερχομένῳ πυκινὸν δόλον ἄλλον ὕφαινε' '(Bentlei. ex eodem laudat ὑποστρέφοντι et addit. ad Præctum scilicet. quod non assequor.)' No more do we: the Σχολ. however, in BENTLEY's copy, is very intelligible: "ἀπέρχομενῳ, ὑποστρέφοντι (ad Præctum scil.) Ἀριστάρχος δὲ ἀνερχομένῳ." Il. X. 2. ἰδρῷ ἀπεψύχοντο—ἀνεψύχοντο Aristarchus. MS. 5601. also has ὑποστρέφοντι an interlineary gloss; and MS. 1771. has λόχον in the context, and γρ. δόλον above it. Animated with no resentment, biassed by no attachment, and seduced by no prospect of applause, but the pleasing reflection of doing our duty, we descended 'in Academiæ non sine causa nobilitata spatia' to gain a glimpse of this precious bequest: and, from a transient view of the *Iliad*, we are convinced that the illustrious and venerable professor has not done justice to the talent committed to him. If H. should deem this more than common solicitude for the memory of our immortal BENTLEY ungenerous towards himself\*, we would beg leave to assure him, that we are not unmindful of the services he has rendered ancient literature, which might have diverted us from a painful inspection of the truth; Verum id quæso memineris, ἀθρόους εἶναι Μουσῶν θύρας, liberaque esse hominum ingenia, et frustra te quæsiturum ut regnum hic obtineas. Heyne will not blame us for making known what *he* would have published. We would also suggest, with all due respect, that the noble hints ingulfed in the vast profound of Heynian erudition were not designed to be subservient to political animosity† or Eleusinian dreams,

\* See PRÆF. ad Il. cum brevi annotatione, curante C. G. Heyne; 2 voll. Lips. 1804.

† Annot. in Il. A. 8.

but rather to the text of Homer; κτημά τε ἐς αἶε μᾶλλον ἢ ἀγώνισμα ἐς τὸ παραχρῆμα ἀκούειν ἐνγύκεται.—The hours engaged in this inquiry were indeed few, but delicious; and the access to this κειμήλιον, with which we were most humanely honoured, shall never be forgotten. In visiting, indeed, those venerable precincts, once the scene of BENTLEY's matchless labours, we feel an ardour which irresistibly impels us to explore every avenue which he frequented, and to seek his footsteps in every corner; we regard with awe those repositories which furnished materials to his mind; and 'seem to enjoy,' in these sacred recesses, 'a certain ineffable intercourse with his enlightened spirit.' See Addend. on Od. Γ. 278. Δ. 807. H. 92.

IBID. line 43, ἤρτυε.

PAGE 322, line 33, insert '289. \*Οπλισσόν τ' ἦα] \*Οπλισσόν 6325. ἐπλησόν 5673. ἦα is here a dissyllable, as E. 266. I. 212. read therefore with Heyne\*, ὀπλισσον δὲ τοι ἦα. 410. Δεῦτε, φίλοι, ἦα φερώμεθα Heyne thinks probable καὶ ἦα φερ. but Schol. Cod. Harl. καλλίστρατος, δεῦτε φίλοι ὄφρ' ἦα φερώμεθα.—Yet, Il. N. 103. θύων, πορδαλίωντε, λύκων τ' ἦα πέλονται, is the text of all the MSS. we have seen.'

IBID. Here insert '367. ὀφείλεται 6325. Strabo, p. 526.'

IBID. in Note (32), after 'ἐτάρρισιν' add 'Od. A. 41. r. ἐπ' ὅτ' ἂν ἡβήσῃ καὶ ἐς ἡμείρεται αἴης.'

PAGE 323, line 3 expunge, and place at the head of the remarks on Γ. 24. αἰδιὺς δ' αὖ νέω ἀνδρὶ οὕτω δὲ οἱ κατὰ ἀριανόν:—(I. βιανόν.) Hæc constructio tolleret ambiguum, quod memorat Eustathius. In textu νέον ἄνδρα et in altero scholio.

IBID. line 7, after '87.' add '77. 79. notantur α. γ. 78. in margine adscriptus, a m. certe antiqua, notatur β<sup>-</sup> et legit ἔχῃσιν. PORSON. 87. is left out in 5673. 5658. 6325. is branded by Heyne exc. in Il. H. p. 404. and vindicated by Hermannus with his usual hardihood, de emend. Gr. Gram. p. 213.

IBID. line 33, see Il. Δ. 109. 345.

IBID. line 43, Pors. ad Hec. 604.

IBID. line 9, 101. insert 'ἐνίσπες manus antiqua, et hic et in aliis locis. Hic scholion suprascr. ἐπίσχεις εἰπέ. Nempe hoc voluit, ut ab obsoleto aoristo ἐσχην imperativus σχῆς formatur, cujus compositum est ἐπίσχεις, sic ab ἐσπην provenire σπῆς et ἐνίσπες. ἐνίσπει altered into ἐνίσπεο, marg. Γρ. ἐνίσπε 5658. ἐνίσπε 5673. 6325. 247. ἐνίσπες sed ultima litera crasa.

Δ. 314. ἐνίσπες a m. pr. ut videtur. ἐνίσπες<sup>x</sup> (thus) 5658. 331. ἐνίσπες<sup>x</sup> (thus) 5658. ἐνίσποις 5673.

Α. 491. ἐνίσπε post rasuram. ἐνίσπες<sup>π</sup> 5658. with the former accentual mark in red ink, as in M. 112. ἐνίσπες in marg. γρ. ἐνίππε (thus) and Ω. 22. ἐπέσπον 5658.

Ξ. 185. ἐνίσπες. In marg. σπῆς ἐνίσπες. ὡς θῆς ἐπίθες. σχῆς ἐπίσχεις.

ἐνίσπες δὲ ἀπὸ τοῦ ἐνίσπω. ὡς ἐλαύνω:—

ἐνίσπε cod. Vesp. κῆδε' νίσπε 5673. 509. ἐνίσπες 5658.

X. 166. ἐνίσπες et sic disertè citat hunc locum Etymologus M. p. 343, 7. ἐνίσπες 5673. ἐνίσπες 6325.

Ψ. 35. ἐνίσπες Codd. Harl. et Vesp. 6325. 5673. ἐνίσπες 5658.

II. Γ. 438. ἐνίσπε Cod. olim Mor. 5693. Ξ. 470. ἐνίσπες 1771. Codd. Ven.

Ω. 388. ἐνίσπες Codd. Ven. 5693. 1771. 5600. See Schol. A.

It may be useful to compare these variations with Heyne's *Observ.* in II. A. 186. ἐνίσπες expressum est in Veneta edit. operarum puto vitio. It is, indeed, ἐνίσπε 5693. and εἶπε 1771, 5600. 5601. which we prefer. In II. Ξ. 470. he is more modest; Ven. ἐνίσπες. Non improbabile mihi fit, ita lectum fuisse ab aliis olim, ἐνίσπες, ut ἐπίσches, ἐπίδες—see also Herman. de emend. rat. Gramm. Gr. p. 287. Apoll. Rhod. I. 487. ἐνίσπε Codd. et Fl. ἐνίσπες Ald. Medic. et Guelferb. 832. ἐνίσπες Medic. III. 1. ἐνίσπε codd. et edd.

IBID. after l. 11, insert

'230. λαγαρός ἐστιν ὁ στίχος δὲ ἴσως με γέγραφε τηλέμαχ' ὑψαγόρῃ μέγα νήπιε ποῖον εἶπες τὸν δὲ δεύτερον περιεῖρει [περιεῖρει] τελευτῶν διὰ τὸ μαχόμενον αὐτῷ, εἰ μὴ θεοὶ ὡς ἐθέλοιεν:—Sub corruptis istis δὲ ἴσως latet Critici alicujus nomen. (Prò με lege μὲν). Under ΔΕΙΣΩΣ is perhaps disguised ἈΠΙΩΝ or Αἰαῖος. Τηλέμαχε should give way to Τηλέμαχος, 5673. 6325. and ποῖον εἶπες to ποῖα εἶπες.

IBID. line 28. to '6325.' annex 'Xenoph. Mem. III. v. 2. σώματα δὲ ἀγαθὰ καὶ καλὰ πότερον ἐκ Βοιωτῶν οἱσι πλείω ἀν' ἐκλεχθήναι ἢ ἐξ Ἀθηναίων; Ἀθηναίων has been substituted by SCHÜTZ, and approved by the late modest and sensible Mr. BENWELL: but Ἀθηναίων, we humbly conceive, claims the right of preoccupancy: see on II. X. 280. p. 137.

IBID. line 31, to 'δώρων' add, 'Schol. ap. Bentr. ad II. E. 818. σῶν. Ἀρίσταρχος σέων γράφει, which Heyne, or his scribe, has stated thus: Bentr. adscripserat scholion (e Lips.) Ἀρίσταρχος σέων γράφει. Ap. BENTL. ad II. Γ. 273. Σχο. τινὲς ἀρνέων, ὡς ἱππέων, ὀπλέων (leg. ἱππείων). Ocular evidence shakes, we must confess, our confidence in the accuracy of professor Heyne, or his delegates; yet it is scarcely credible that this celebrated scholar should so far mistake his interest as not to have reported faithfully those notices which appear in the margin of BENTLEY's copy.

'290. τροφόντα. ἀρίσταρχος γρ. τροφόντο [l. τροφόντο] ἀντὶ τοῦ ἡξάνοντο:—Et erat τροφόντο in textu a m. prima. τροφόντο Cod. Vesp. 5658. 6325. τροφόντα 5673. τροφόντα ed. Rom. p. 1467 = 127. Eustath. 1468. 15 = 128. 14. Τὸ δὲ τροφόντα γράφεται καὶ τροφόντα Hesych. MS. τροφόντα (τροφόντα) edd. τροφόντα.

IBID. line 40, insert '444. αἰμνιον legit Apollodorus, δάμνιον Nicanter et Theodoridas et Porsillus Hierapytnius, qui servari vocem ait apud Hierapytnios. PORSON. Ἀμνιον and Δάμνιον in Hesychius.'

IBID. line 44, after '6325.' add 'T. 255. εἰνονχοῖ a manu prima, additum e recensione. Read there and II. Δ. 3. εἰνονχοῖ, and

Od. O. 141. (see Schol. Harl.) Il. A. 598. read Φοινοχόει. Od. A. 110. Οἱ μὲν οἶνον ἔμισγον.

PAGE 447, line 7, after '5693.' insert 'COD. TOWNL. and Il. II. 750. and Σ. 604. κυβιστήρες.

IBID. line 30, correct 5658.

IBID. line 39, before '304.' place '252. ἐγὼ ἐλόευν Schol. Vict.

ad Il. II. 667. ἔγωγ' ἐλ. 6325. ἐγὼ ἐλόευν (thus) 5658.

After '304.' place '367. ἦμ' οἶω 5673. ἦμ' οἶω ἐρρωτα Schol. Vict. ad Il. Ξ. 20.'

PAGE 449, line 7, before '522.' insert '450. Il. A. 725. ἐνδείοι Cod. TOWNL.

IBID. line 9, after 'Vesp. Δειπνήσας (thus) in marg. Δειπνίσσας, 5658. Indeed, the most corrected MSS. are generally the least correct.

IBID. line 10, to 'Cod. Vesp.' add ἐπὶ φατνῇν 6325. ἐπὶ φάτ. 5673.

IBID. insert '450—see on Ξ. 101.'

IBID. after line 10, insert '566. οὐ νιφετός, οὐ γὰρ χειμῶν ποτε Schol. Vict. ad Il. Ξ. 143.'

IBID. line 25, before '798.' insert '728. leg. ἀκλεῖ ἐν μ. Heyn. in Il. H. 100. ἀκλεῖ 6325.'

IBID. after line 38, insert '805. οὐδὲ εἴωσι scribendum οὐδ' εἴωσι Heyn. in Il. Θ. 414.'

IBID. line 40, after 'Heyne' add 'ap. Heinrich, and' in Il.—

IBID. line 42, to 'reader' subjoin 'We have since discovered, by mere accident, that BENTLEY had written in the margin of his copy transmitted to Heyne in 1790, "leg. Εὐρυσθῇ ἡλιτόμηγον." It is strange that H. should have enjoyed the free use of this copy during six or seven months without catching a glimpse of this manly and sensible correction: if H. had redressed the wrong done to the Ascrean bard before the arrival of this treasure, the coincidence might have been acknowledged without any dread of impeachment of his integrity, abilities, or assiduity. We are aware that this attempt to restore a noble emendation to its rightful parent may be attributed to illiberal treatment, or rancorous persecution, of a foreign professor; at least, to dull caution, and harmless stupidity. We are not, however, sitting in judgement upon Heyne's Homer;—we respect his merits, and would not do his grey hairs any violence; but, in wandering over a bleak and sterile promontory, we, like the Hibernian traveller, found a delightful spot, and resolved to go over it again\*.

\* Il. O. 646. τὴν αὐτὸς φορέεσκε ποδηνεκὲς ἔρκος ἀκόντων. ποδηνεκέα Apollon. ποδηνεκῇ Eustath. p. 1035, 61=1044, 11. ποδηνεκῇ BENTL. ap. Heyn. Tollius ad Apollon. p. 557. applauded by Wolfius, præf. nov. ed. LXII. Similar coincidences are not uncommon to minds meditating on the same subject with spirit and perseverance.

(To be continued in the next Number.)

# MONTHLY CATALOGUE.

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## POLITICS.....POLITICAL ECONOMY.

ART. 14.—*Thoughts on the National Defence.* 8vo. 2s. 6d.  
Egerton. 1804.

THIS author, with vast circumlocutory precision, examines the present state of military offence and defence, and concludes that we must act on the defensive only. In this we agree with him—from necessity, but not from the reasons alleged; for many of his arguments are of little weight; and his historical facts are distorted to support a system. He next considers the armed force, and advances much of the reasoning of Mr. Windham and his followers against the volunteer system, and on the necessity of increasing the regular army. We mean not to say that the volunteer system is unexceptionable; we think it has some radical defects: yet, on the whole, we have little doubt of its ultimate success; and have seen companies and regiments of volunteers, whom, *brigaded with regular troops*, no general would have refused to lead even against the veterans of the plains of Marengo. Our author's plan of national defence cannot easily be abridged. Indeed, were we to detail every new plan, our Journal could contain little else.

ART. 15.—*Observations and Reflections on the State of Ireland: respectfully submitted to the Consideration of the British Nation.* By Robert Stearne Tighe, Esq., &c. 8vo. 2s. Hatchard. 1804.

These observations contain a respectful call on administration to attempt some measures for the more complete union of Great Britain and Ireland—or rather for the improvement of the latter. The obstacles which are supposed to stand in the way, are considered in a calm dispassionate view; and it is shown that at this period something may be at least attempted: in short, this little work is highly creditable to the temper and good sense of its author. We are sorry to see that such are the real impediments to every plan, or such is the apprehended danger of the moment, that there is little reason to expect any decided alteration.

ART. 16.—*Letter to Lord Archibald Hamilton, on the Occasion of his late Pamphlet, in which the fatal Consequences of the King's melancholy State of Health are particularly considered.* 8vo. 1s. 6d. Harding. 1804.

This letter is of the school of Mr. Burke—or rather of that gentleman's former school, when he could declaim on majesty 'hurled



from the throne.' Lord Archibald's present correspondent, with much indecency and indecorum, expatiates on the late illness of our sovereign, and pursues every unpleasing part of the prospect with a malignant complacency. He seems to delight in anticipating the writhing tortures of the subject of his disquisition, and in pointing out the improbability of his escaping. Can political opinions produce so much virulence?—for the author too plainly shows that the result of the political incapacity of the sovereign must be, in his opinion, Mr. Fox's triumph. We envy not his feelings at a time when they were elated by hope. What must they be now, when sunk by disappointment?

ART. 17.—*A Reply to Lord Archibald Hamilton's Thoughts on the Formation of the late and present Administrations.* 8vo. 2s. 6d. Ginger. 1804.

The 'Letter' to lord Archibald Hamilton was scarcely an answer: it was the work of a secret ally, who, from his conduct, seemed to suppose that his lordship had not gone to a proper extent of malignity and cruelty. The author of the 'Reply' is more properly an antagonist, and contends, with great force, that the king excluded Mr. Fox, but that the Grenvilles excluded themselves. What was this new and powerful link, which united these former enemies, who, if their public declarations were to be trusted, differed *toto celo* in their principles, their views, and designs? Was it not the desire of power? a desire to be gratified at any risk, at any expense. Philosophers tell us, that bodies which at a given distance repel each other, when brought within the proper sphere, are most powerfully attractive. There may be a similar phenomenon in the political world. But Mr. Fox, having tried the injurious effects of coalitions, should have been more cautious. He before attempted to embrace a Juno; but, lo! it was a cloud.

On the whole, this pamphlet is an able defence of Mr. Pitt's conduct, and with great propriety censures that of the Grenvilles for that strong attachment to their new ally, which prevented the formation of a more vigorous and efficient administration. Were the rumour true, that they prevented a peace when it might have been advantageously obtained, we may not in the end regret the loss of their services.

ART. 18.—*The official Defence of General Moreau before the Tribunal at Paris, wherein that General's Innocence is most fully established. Translated from the original French, which has been suppressed in France.* 8vo. 3s. 6d. sewed. Longman and Co. 1804.

There is in this work too much declamation to interest or please us. There can be little doubt of the innocence of Moreau, because there is none of the guilt of his accusers or judges. Guilt or innocence, however, is now out of the question. We see a band of loyalists leaguely and intriguing for the restoration of the Bourbons; and we suspect that with these there are traitors in disguise. Were not this the fact, the eagerness, the want of judgement and of caution in the former must at once destroy every hope; and, what is worse, these errors implicate many innocent persons. We have little

doubt that these injudicious intermeddlers have occasioned the suspicions which have been thrown over the characters of Mr. Drake and Mr. Smith; that they occasioned the seizure of sir George Rumbold; the banishment, perhaps the murder, of Moreau, and the assassination of the duke d'Enghien. 'Let no such men be trusted.' Let us add, that the treachery of the last and the best of the Bourbon monarchs to this country, during the American war, was much too glaring to create any very considerable anxiety, in Englishmen, for their restoration. We have said that the emigrants fostered by us would be our worst enemies. Have facts contradicted us? We say, that, were the Bourbons restored, we should still find France an implacable national enemy. This assertion future ages may appreciate. We only argue, from what is past, as to what is to come.

ART. 19.—*A brief Inquiry into the present Condition of the Navy of Great Britain, and its Resources: followed by some Suggestions, calculated to remedy the Evils, the Existence of which is made apparent in the Course of the Investigation.* 8vo. 1s. 6d. Highley. 1804.

ART. 20.—*A Reply to a Pamphlet intituled 'a Brief Inquiry into the present Condition of the Navy of Great Britain: wherein is clearly demonstrated the Force of the Enemy, and what was opposed to it by the late Board of Admiralty; as well as the actual Strength possessed by the King's Dock-Yards, and their Ability to keep up and increase the Navy without the Aid of Merchant Builders.* 8vo. 2s. Ginger. 1804.

This question, which in its first view appears to involve the conduct of the late admiralty-board, the defence of the nation, and the fate of empires, seems at last to terminate in the petty competition of the advantages derived from building and repairing ships in the yards of government or those of private builders. The author of the 'Brief Inquiry' urges, with great force, the inadequacy of our preparations, the imperfect supply of naval stores, and the diminished number of artificers; taking an extensive range of complaint—with, however, a manifest bias in favour of supplying the new ships from private yards. The 'Reply,' whose author seems to have had the advantage of perusing admiralty returns, contains very clear, and often pointed, answers to these allegations, with facts of material import in the opposite scale. The very circumstance of building men of war by contract occasioned a competition in the purchase of timber, and lessened its stock; and, if fewer artificers be numbered in the books, it must be observed, that *all* now enumerated are efficient—those struck off being only the blind, the lame, the infirm, and the useless. The facts adduced, relative to the repair of ships, are singular and unaccountable; but we recollect, that, during the American war, when a similar investigation took place, it was admitted in parliament that the expenses charged in the estimate for one ship were afterwards expended on another, if a greater necessity for *its* repair was found: the apparent sums were therefore necessarily doubled, when the former ship really was repaired. The ship which occasioned the inquiry, we recollect, was the Dragon. Perhaps the same practice may still be followed, and form the cause of these unaccountable appearances.

On the whole, lord St. Vincent seems to have been an able and active first commissioner. As an admiral, he may have despised his

enemy too much ; and, as a civil officer, in his zeal to correct abuses, may, in some instances, have outrun discretion : in pulling up the tares, he may have eradicated a little of the corn also.

ART. 21.—*Two Letters, addressed to a noble Lord, on the Manufactures, Agriculture, and apparent Prosperity of Scotland. With a few Strictures on the Speculations, Morals, and Manners, of the nineteenth Century.* 8vo. 1s. 6d. Longman and Rees. 1804.

This honest, well-meant, and able philippic against extravagant mercantile speculations and the increase of luxury in Scotland, merits our warmest commendation. The author brings to light many 'damning proofs' of the enormities which he reprehends. It requires, however, no ghost to tell us, that, like Cassandra, he will be disregarded till Troy is in flames.

ART. 22.—*Strictures on the second Report of the Commissioners of Naval Enquiry under the Abuse Act, to the Honourable the House of Commons, relative to Chatham Chest.* By an old and late Governor of that Institution. 8vo. 2s. Longman and Rees. 1804.

It is impossible to engage in this inquiry, without the report before us, and a longer elucidation than our limits or the subject will allow. Our author strenuously supports the conduct of the governors of what is called the 'Chatham Chest,' and apparently with great reason.

ART. 23.—*An Answer to Lord Sheffield's Pamphlet, on the Subject of the Navigation System ; proving, that the Acts deviating therefrom, which his Lordship censures, were beneficial to our Trade and Navy, in the last War, and ought to be renewed in the present.* By S. Cock, commercial and public Agent to the Corporation of Liverpool. 8vo. 2s. 6d. Richardson. 1804.

Whatever might be our wish to engage in this discussion, our limits and our circumstances forbid. It is indeed true, as insinuated in the preface, that we acquiesced, with little hesitation, in lord Sheffield's principles: we considered them as corroborated by experience, as the wisdom of ages. Our author, however, has led us to doubt, and, as in other questions, to hesitate in admitting the *post hoc* to be equivalent to the *propter hoc*. He has shown, by a clear decisive deduction, that the relaxation of the navigation laws has not been injurious to our commerce; and has insinuated, that it had begun to flourish before these took place. All this is attributed to the energy of the English character. May we not, however, on the other hand, suppose, that this energy has exerted itself in opposition to plans decidedly injurious to their objects. We see nothing, either in principle or experience, to oppose this idea; and, notwithstanding tables of exports and imports, we would wish the original principles to be more carefully examined. We are among those who think the conduct of our ancestors seldom rash and undistinguishing: and we draw the conclusion from our finding it difficult to amend what may at first view appear obviously erroneous. We do not, however, implicitly trust their *dicta*: we would again examine with care, and with the lights derived from experience, the whole inquiry. It does not now come before us in a 'questionable shape;' and should it do so, we fear that

our opportunities—if the author pleases, our talents—are not suited to the discussion. We think, however, that on another occasion we should not avoid it.

### MEDICINE.

ART. 24.—*Observations on Crural Hernia: to which is prefixed, a general Account of the other Varieties of Hernia: illustrated by Engravings. By Alexander Monroe, jun. M. D. &c. 8vo. 7s. 6d. Boards. Longman and Rees. 1803.*

If we were to look on this little work as an introductory lecture to some subsequent ones on hernia, it would command considerable approbation. As read to a philosophical, instead of a medical, society, and as published under its present title, much must be necessarily trite and trivial: yet we find various observations of value, communicated to the elder Dr. Monroe, and different remarks on herniæ in general, as well as on the femoral hernia, which are of real importance to the practical surgeon. These, from their nature, we cannot enlarge on. The following observation we may, perhaps, be allowed to copy, in order to disseminate it more generally.—

‘When the thigh and leg are raised to nearly a right angle with the body, the internal edge of the crural arch is much less distinctly felt, than when every part of the body is in the horizontal position; and hence, in such a posture, the bowels may not only more readily push downwards, and form a crural hernia, but, when down, they will be more readily returned into the cavity of the abdomen.’

‘Hence the surgeon should, while attempting what surgeons call the taxis, or, in plainer language, an attempt to return the protruded bowels into the abdomen, always bend the thigh of that side to nearly a right angle with the body.’ p. 51.

The plates are executed very indifferently, and can scarcely be said to illustrate the different subjects. Those only who have seen the preparations can form any distinct idea of the parts; and to such they will be unnecessary. The liberality of the medical profession has shown, that, where plates are necessary, an extraordinary price will not be refused, if they be executed with proportional skill. Dr. Monroe is yet young: and let us inform him, that his most valuable observations will be lost and neglected, if the parts be not adequately represented.

ART. 25.—*Engravings of the Bones, Muscles, and Joints, illustrating the first Volume of the Anatomy of the Human Body. By John Bell, Surgeon. Second Edition. 4to. 11. 1s. Boards. Longman and Rees. 1804.*

From the neglect of our collector, or some accident, the first edition of this work escaped us, though, in our Second Series, we examined with sufficient attention the first and second volumes of Mr. Bell's Anatomy. The two parts of the third volume will very soon claim our notice, with the volume of plates designed to illustrate it.

The introduction to these engravings contains some sarcastic, per-  
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haps some personal, remarks on either authors or lecturers—for we have no reference to the words quoted. What relates to the plates of Mr. Bell's predecessors, we think correct and judicious. We shall copy a few remarks from this part of the work. The following criticisms are strictly just.

‘ From the first dawnings of anatomical knowledge, or at least from the very earliest invention of anatomical plates, this vitious practice has prevailed, that each author, careless of this correspondence of ideas; never thinking of the harmony that ought still to subsist between those notions which are to be conveyed by words, and those which speak to the eye, in the truer language of this subject; intending merely to write a book, and rather with the hopes of procuring himself a name, than with the prouder expectation of multiplying and varying the sources of instruction, writes his book after his own way; and takes his plates, perhaps, where he is directed by his bookseller, or where he may most safely steal; and often chusing them of a fashion fifty years older than that book, into the gaps and interstices of which, they are to be niched and stuck up, wherever they will make the handsomest figure, not where they will be of the most use.

‘ This ironical praise may be very safely given to the older anatomists for their love of original drawings, that having once set their taste to one certain system of plates, they have been very constant and true to their first choice. It is thus that the plates of Vesalius, Fallopius, or Eustachius, have descended, with some distortions and abridgements indeed, but still unpolluted with any stain of originality, nor vitiated by any one improvement of representation or of thought, through the books of Vidus Vidius, Pareus, Stephanus, Blanchardus, Veslingius, Riolanus, Verhein, Palfin, Dionis, and a thousand others. Thus have the once beautiful plates of Vesalius, (mangled and deformed, cut down to suit books of all sizes, twisted and accommodated to all subjects and all forms of explanation,) descended to us in such distorted shapes, that while we are looking over their books to fix upon them this indictment of plagiarism, we can hardly recognise the original drawings so fairly as to prove the deed.’ p. iv.

Again—Poor Dr. Brisbane!—

‘ Even the celebrated book of Albinus has been thus abused; and though he is sparing of cellular substance, and glands, and fat, and vessels; of all that gives a drawing its likeness to the human body; even the little that he had given, is now rounded down into the smoothness of ivory, as if a model had been made and drawn from. Albinus, (naturally sparing of ornament, and wanting in the natural character of parts) lived to see his drawings thus robbed of the little that they possessed of grace or nature; and then produced, as if in mere wantonness and sport, under the high title of Anatomy of Painting; but by one, who seems too grave to have intended any stroke of irony, so refined as this.

‘ A higher taste prevails in the present age; and the splendid and noble works of Morgagni, Haller, Bidloo, and Albinus, and of Cheselden, Hunter, and Cowper, are drawn truly, and from nature, and



cannot be forgotten, while anatomy, and the arts depending on it, continue to be esteemed. Yet even, among those great men, we have seen an idea gradually improving, till at last it was brought by Haller to the true point. For Albinus's drawings are merely plans: Bidloo's tables are beautiful and masterly; but being wanting in regularity and order, they want altogether the clearness of a plan; Haller's drawings are as fair as Bidloo's, as regular as those of Albinus; and combine in one the truth and sometimes the elegance of drawing, with the plainness and accuracy of a mere plan.' P. vii.

The figures of Albinus, it is remarked, are composed of parts of different bodies: they resemble no individual, but are a genus rather than a species or variety. Each is a statue anatomised, where 'all the gradations of bones, ligaments, and flesh, are rounded down with a studied smoothness.'

'In the other extreme is Bidloo; for, in his plates, the master-hand of the painter prevails almost alone; while whole sheets of infinite labour serve only to explain the joinings of the clavicles, or perhaps the form of one trifling muscle or gland. The formal figures of Albinus are more desirable than these. But, in either book, we regret either extreme; in Albinus we think that we understand every muscle of the human body! but our knowledge hardly bears the test of dissection; the drawings and the subject never can be directly compared:—In Bidloo, we have the very subject before us! the tables, the knives, the apparatus, down even to the flies that haunt the places of dissection, all are presented with the main object of the plate; and thus we have perfect confidence in the drawing; in which also the parts are laid out in a bold and masterly stile, so that the dead subject and the engraving can well bear to be compared. But in Bidloo there is often no classification nor arrangement, no breadth of parts, by which we can understand a whole limb; a thigh is presented with no one marked point; neither the haunch nor the knee are [?]seen: his plates are all elegance in respect of drawing; in respect of anatomy, they are all disorder and confusion; and one must be both anatomist and painter to guess what is meant, how the limb is laid, and what parts are seen.

'It is to Haller that we must give the palm; who having to do with parts chiefly, and not with a whole, has seldom offended by drawing a dissected body, after a living form; nor by planning and dividing a living form into the parts of a dissected body; but has given his drawings truly from the anatomical table; and with the truest drawing, has given, very often, all the distinctness of a plan.' P. ix.

Of the work itself we need not speak at great length: the representations of the bones, muscles, and joints, are coarse and inelegant, but strong and expressive. In a few instances, there is not sufficient distinctness; and, in some, the regular gradation of parts is not correctly observed: so that it is difficult to follow the representation in dissection. These faults, however, are not numerous; and we might have spoken of the plates more favourably, had not Mr. Bell himself given us subsequent examples of greater merit. On the whole, this

work will be highly useful to the young anatomist; and we should have received with great gratitude such an assistant in our early studies. The style of engraving resembles the few excellent plates in Mr. Chesselden's Anatomy, though greatly inferior to them in the execution.

ART. 26.—*An Essay on Diet and Regimen, as indispensable to the Recovery and Preservation of infirm Health; especially to the indolent, studious, and invalid: with appropriate Cases.* By J. M. Adair, M. D. &c. 8vo. 3s. 6d. Ridgeway.

This benevolent and respectable veteran still aims at being useful, and has collected, on the subject of diet, a variety of rules and observations, which those to whom it is addressed in the title will find highly advantageous. On this subject, perhaps, opinions are more discordant than on any other; and on some points we undoubtedly differ from Dr. Adair. These, however, are neither numerous nor important; and we can safely recommend his Essay to those who wish to study the *juvantia* and *ledentia* of dietetics.

ART. 27.—*Observations on the Cause and Formation of Cancers.* By William Cradock Bush, of Bath. 8vo. 1s. Robinsons.

This is a bud of promise only, as it seems to hint that our author will teach us to cure cancers without excision. At present we find little of importance in it. The great point which our author seems to labour, is, that cancers are not exclusively the consequence of external injuries. Undoubtedly they are not; and they are probably more frequently diseases of the constitution than medical practitioners have suspected.

ART. 28.—*Dissertatio medica inauguralis, de Ophthalmia Ægypti; quam eruditorum Examini subicit Henricus Dewar, Scoto-Britannus, &c.* 8vo. Murray. 1804.

It is not uncommon to find inaugural dissertations republished: but the title is seldom retained: the subject of the present, however, is in some measure new and popular. The author practised six months in Egypt, and has described the disease with accuracy. He details the usual causes, and adds those of miasmata and infection, which have been much insisted on in this journal. The remedies are not very recondite, but judiciously selected and appropriate. The only infrequent application we shall add: the novelty of this, however, consists chiefly in the form: two drachms of the red oxyd of mercury are added to an ounce and half of the *aqua lithargyri acetati*, and made into an ointment with four ounces of unsalted butter. This must be softened by heat, and applied between the eye-lids with a camel's-hair pencil twice a day.

## EDUCATION.

ART. 29.—*A Family Tour through the British Empire; containing some Account of its Manufactures, natural and artificial Curiosities, History and Antiquities; interspersed with biographical Anecdotes. Particularly adapted to the Amusement and Instruction of Youth.* By Priscilla Wakefield. 12mo. 5s. Boards. Darton and Harvey. 1804.

We noticed Mrs. Wakefield's Juvenile Travels in a former number

of our journal, and gave them their proper share of praise. Of the present work we have only to say that it is a companion to the preceding, and falls by no means short of it in merit.

ART. 30.—*The Youth's Treasure ; or, a Treatise on Morality, Virtue, and Politeness, enlivened with Anecdotes and Examples. From the French of M. Blanchard.* 18mo. Darton and Harvey. 1804.

This is a pretty little book, so far as it goes ; but it is a pity that M. Blanchard or his translator had not embraced one more point of obligation : the religion of Jesus Christ is not made a part of the treasure of youth.

ART. 31.—*A concise Treatise on the French Tongue ; or, a short Exposition of the general Principles of that Language. Being an Explanation of the Genealogical Table of the different Parts of Speech, for the Use of Schools, as well as private Families.* By R. Juigné, M.A. &c. 12mo. Dulau and Co. 1804.

ART. 32.—*A general Table of the French Verbs, regular and irregular, by which the Formation of any Tense or Person required may be immediately found.* By R. Juigné. Dulau and Co. 1804.

ART. 33.—*A Genealogical Table of the different Parts of Speech, adapted to the French Language.* By R. Juigné. Dulau and Co.

M. Juigné says, in his preface to the first of these performances, that he has been anxious to point out the distinct use of the imperfect and preterite tenses in the French verbs ; yet we cannot discover that he has done more than his predecessors in this respect. If he had bestowed half a dozen pages on this subject, he would have benefited children greatly ; to whom, by examples, the matter might have been made somewhat clear, though now it is their great stumbling-block. In regard to its shortness, this grammar has certainly the advantage over many other works of the same nature. The second article is a more extended table of the French verbs than those in general use, and shows the conjugations at one view. The genealogical table divides the parts of speech into three heads ; viz. nouns, verbs, and particles ; and may serve to demonstrate to the eye of a child, what he cannot well conceive in his mind, how these different parts are either dependent on, or independent of, each other.

#### POETRY.

ART. 34.—*British Purity : or, the World we live in. A poetic Tale, of two Centuries.* By Lory Lucian and Jerry Juvenal, (the younger-born of the Families,) assisted by the renowned Solomon Scriblerus. Enlivened with serious Annotations and illustrated by opaque Biography. 4to. 3s. sewed. Button and Son. 1804.

By what unaccountable freak blind Chance bestowed on this worthy triumvirate the names they respectively bear, it is out of our power to surmise : of one thing we can assure our readers, that they are not related to the heroes to whom those appellations belonged of old—no, not to the hundredth generation. Solomon, Lucian, and Juvenal, forsooth ! There is no more affinity between the parties, than between the Trojan horse and Balaam's ass. The authors of *British Purity*

call their work 'a poetic tale:' with all our eyes we have hunted, and can find neither tale nor poetry. To give a quotation from these *would-be* verses, were to fill our journal with what would not be received into a news-paper. A couple of the notes, by way of sample, are, however, at the service of the reader. In the former of them, *Solomon* (as we suppose, from his wisdom) has picked out almost the only event that is not a 'naval disgrace' to France; for every seaman with whom we have conversed allows that Linois' squadron was not a match for the India ships: and, in the latter, he manifests to his readers how *opaque* indeed is his biography.

'The inactivity of the present war forms a remarkable contrast to the crusading Quixotism of the last! Voltaire's witticism of the French being alternately tigers and monkeys, is completely established, by their reception of their imperial dictator! The renowned Linois' flight, 'covered with glory' *à la Parisienne*, from a fleet of deeply-laden China merchant-ships, compleats the volume of French naval disgrace! The sudden demise of admiral La Touche Treville, after a four days cruise at the mouth of his own harbour, could receive no other verdict, from a political jury, than—'died by the visitation of smoke!' Mons. Linois very wisely declines the honour of a triumph, upon returning to his country, and shows his seamanship by keeping his eastern station, as the only means of securing that mainmast, his head, safely in his vessel!' P. 13.

'Jug Barberini. This celebrated piece of *virtù* was in the collection of the late duchess dowager of Portland, the whole of which was sold (in 38 days) in 1786. It was purchased by his grace of Marlborough for 1039*l.* and was supposed to have contained the ashes of the emperor Alexander Severus and his mother Mammea. It was deposited in the earth TWO HUNDRED AND THIRTY-THREE YEARS BEFORE THE CHRISTIAN ERA; and was dug up anno 1630.' P. 23.

### BIOGRAPHY.

ART. 35.—*An Account of the Life of James Beattie, LL. D. &c. in which are occasionally given Characters of the principal literary Men, and a Sketch of the State of Literature in Scotland during the last Century. Some Poems, not generally known to be Dr. Beattie's, are also introduced in the Course of the Narrative. By Alexander Bowser. 8vo. 5s. Boards. C. and R. Baldwin. 1804.*

We have lately had an entertaining biography of Chaucer in two volumes quarto: why not consecrate a whole octavo to the life of Dr. Beattie? Pikes feed on pickerel: may not men live on each other's lives? Although there be but few incidents of moment in the life of a teacher who ascended from the parish-school of Fordoun to the grammar-school of Aberdeen, and thence to the professorship in its university, what should forbid the introduction of truly academical dissertations on the plan of education prevalent during the eighteenth century in the Scottish schools and colleges? What should exclude an universal history of poetry and criticism, when the hero of the tale first offers an epitaph in the Scots Magazine? What should prevent an analytical account of the rise and progress of moral and meta-

physical philosophy, when the time comes for an emended edition of the Immutability of Truth? And with such interstitial materials, what would it signify if one never heard whether Dr. Beattie lived and died at all?

He was born on the 5th of November, 1735, at Laurencekirk, and lost his father early; but, being a forward school-boy, he contended successfully for a *burse*, or exhibition, and went in consequence to Aberdeen. After the usual four years' attendance at Marischal college, Beattie, in 1753, got his degree: undertook, that same year, the vacant parish-school at Fordoun, and further augmented his narrow income by officiating as parish-clerk. In June 1758 he became master of the grammar-school at Aberdeen, and in 1760 announced by subscription a collective edition of his poems. His appointment to a professorship was a consequence of the attention drawn by these proposals to the compositions which they respected. Two chairs were vacant; his majesty's patent allotted the one to Dr. Skene, the other to Dr. Beattie. It was decided *by lot*, that natural and civil history should be taught by Dr. Skene, and that moral philosophy and logic should be expounded by Beattie. In October 1766 he married a miss Burnet; in 1770 he became doctor of laws; in 1771 he visited London, was presented to his majesty, and obtained a pension; in 1776 and 1777 appeared his prose works. He contributed to the *Mirror*. He obtained, in 1787, a professor's chair for his son, then only nineteen; but was deprived, by the young man's death, of hopes agreeably splendid. Not long after, he retired from active exertion; and died on the 18th of August, 1803. His best work respects the Theory of Language; its best chapter, the doctrine of English scansion.

Dr. Beattie had rather taste than genius; and belongs to those classes of the literate who have regularly acquired, by pains-taking, a competency of reputation—not to those who have, in the lottery of nature, drawn the prize, superior intellect. His poetry is polished, and elegant, and moral: it willingly expatiates in description, and interests by a plaintive sensibility: it abounds with needless delineations, recollected terms, and common-places: it wants force and originality. His prose style is simple and perspicuous, but neither neat nor precise. He leans to the prudent management of those ordinary writers who avoid drawing attention to their phrases by any thing remarkable in diction, from a secret feeling that any attention would detect their barrenness of thought. Like thin ice, they only pass for strong, when skimmed over with unimpressive rapidity.

#### NOVELS.

ART. 36.—*Confessions in Elysium; or the Adventures of a Platonic Philosopher. From the German of C. M. Wieland. By John Bateby Eltrington, Esq. 3 Vols. 12mo. 12s. Boards. Bell. 1804.*

The original author treads with unequal, and sometimes unsteady, steps, in the track of the abbé Barthelemi, and attempts to describe Grecian manners and Grecian systems. The ancient veil, however, imperfectly covers modern ideas; and, though a part is antique, modern decorations often expose the fallacy. The confessions, as the



title imports, are in Elysium. *Peregrine Proteus* (not the son of Neptune) meets Lucian in Elysium, and recounts a series of adventures, scarcely probable, with descriptions neither antique, appropriate, nor always decent. In short, the English reader would have lost little had the Confessions retained their original Teutonic garb. The Agathon of Wieland is again introduced: he should have been condemned to everlasting oblivion.

ART. 37.—*Edgar Huntley; or the Memoirs of a Sleep-Walker. A Novel. By C. P. Brown. 3 Vols. 12mo. 12s. Boards. Lane and Co.*

The scene, through the greater part of this work, is laid in America; and, on the whole, American scenes and manners are not inaccurately described. The numerous 'hair-breadth 'scapes,' however, and the strange sleep-walking adventures, are, scarcely within the bounds of probability; though the attention is kept so much alive by the changes of fortune, that we can seldom stay to examine the means by which they are produced. In the character of Clithero, there is something so gloomily savage, so extravagantly harsh, that we often shudder in contemplating him. He is artfully, also, kept at a distance; so that we can scarcely fix any distinct feature in our minds: the bad and good are so intimately blended, that we cannot ascertain the real hue at any one period. The author, too, leaves us in uncertainty; and, seemingly unable otherwise to dispose of him, drowns him, when the work has reached its destined conclusion.

ART. 38.—*A Tale without a Title; Give it what you please. By Eugenia de Acton. 3 Vols. 12mo. 12s. Boards. Lane and Co.*

We can give it no title. The author displays some powers of invention; but villany is so minutely detailed, that we fear the reader may copy such actions in hope of better fortune. The story however, is entertaining, and the changes of fortune singular—not greatly overstepping probability. The reader's attention, however, is often injudiciously drawn aside by the appearance of the author, and by remarks in the manner of Fielding, without his genius.

ART. 39.—*Honorina; or the infatuated Child. A Novel. By James Barton. 2 Vols. 12mo. 7s. Boards. Lane and Co.*

This little tale is, on the whole, interesting; but the extravagant changes of fortune, and the numerous improbabilities towards the conclusion, contribute to destroy the satisfaction which the first volume imparts. This work will not, we think, be often called for: it will strut its little hour, and sink for ever.